

SOCIAL REVIEW



Franciscan Fathers
Old Mission
SANTA BARBARA,
CALIF.

JUSTICE REVIEW

REVIEW BENEATH

... in this issue:

The Reformation in A False Light -- The Quiet Light Prevails -- Soil Conservation Among a Primitive People -- Warder's Review: Suspect -- When Justice is Delinquent -- A Mooted Question -- Social Apostolate: Apathetic Majority -- Bombing and War -- The Plantation Labor System



For Your Protection Catholic Family Protective Offers

an insurance plan which may cover yourself, your wife and the Catholic Education of your children. Learn more about this protection to fit your family.

...Since 1868...

**CATHOLIC
FAMILY PROTECTIVE
LIFE ASSURANCE SOCIETY**
33 N. WATER ST. MILWAUKEE, WIS.



A Free Leaflet

"DAS KAPITAL"

The Unread Koran of Socialism

By

DAVID GOLDSTEIN, LL.D.

An Aid to the Understanding of
Marxism

Central Bureau,
Catholic Central Verein
3835 Westminster Pl.
St. Louis 8, Mo.

Published monthly except July and August, and bimonthly during July and August, by Catholic Central Verein of America; Subscription, payable in advance, \$2.50 the year; single copies 25 cents.

Entered as second-class matter April 9, 1909, at the Post Office at St. Louis, Missouri, under act of March 3, 1879.
Accepted for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917.
authorized July 15, 1918.—Executive Office: 3835 Westminster Place, St. Louis 8, Mo.

Western Badge and Novelty Co.

SAINT PAUL, MINNESOTA

John A. Lethert, Proprietor,
Member of C. C. V. of A.

We make society badges, banners,
and flags for all of our Catholic
societies. Catalog on request.

REALITY

A Synthesis of Thomistic Thought

By
R. GARRIGOU-LAGRANGE, O.P.

Translated by
Patrick Cummins, O.S.B.
\$6.00

B. HERDER BOOK CO.

15 and 17 South Broadway
St. Louis 2, Mo.

PRINTING

BOOK AND COMMERCIAL

Neatly Executed at Reas-
onable Prices

Estimates on all kinds of printing
gladly furnished

Effingham County Printing Co.

EFFINGHAM, ILLINOIS

Printers of "Social Justice Review"
and "The Bulletin, Official Organ,
National Catholic Women's Union"

Mutual Help, Fraternalism and Good Will

Has been the Motto of the

Catholic Knights of St. George



since 1881

WE PROVIDE UP-TO-DATE LIFE INSURANCE, SICK
BENEFITS AND A HOME FOR THE AGED

Open to Catholic men from birth to 60

Information Gladly Furnished

Supreme Office

709 BRIGHTON RD., PITTSBURGH, 12, PA.

JOSEPH J. PORTA
Supreme Secretary

JOHN EIBECK
Supreme President

Member of the CATHOLIC CENTRAL VEREIN.

THE AGONY OF THE MASS AGE

by

GOETZ BRIEFS, PH.D.
Georgetown University

Ten Cents per Copy; \$1.00 the Dozen Postpaid

CENTRAL BUREAU OF THE CV

3835 Westminster Pl.

St. Louis 8, Mo.

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Vol. XLIII

December, 1950

No. 8

THE REFORMATION IN A FALSE LIGHT

ONE of the noisiest modernists of his days, Arnold Ruge (1802-1850) merely repeats what has been expressed by a large number of historians and distinguished publicists in the course of recent centuries, when he said: "The German Reformers of the sixteenth century revolted against the hierarchy and its President, the Pope. In place of the spiritual hierarchy they set up intellectual anarchy." Proof of this assertion is not difficult to obtain. One may say, the opinion that the Reformation led to the revolutions of recent times, is quite generally held. Leo XIII gave voice to it in the Encyclical of June 29, 1881.

Twenty years prior to this date, a German non-Catholic scholar, H. Vorreiter, had written, in a book devoted to "Luther's Combat with the Unchristian Principles of the Revolution," that the 'man of God', as Luther has been called by his followers, had, in fact as early as October 1518, fallen away from his reformatory task. Having come under the influence of the depraved Hutten, and, having suffered a loss of spiritual discipline, Luther "succumbed to the unfortunate revolutionary spirit and worked into the hands of the true anti-Christian power."

With the results of another "Reformation" before our eyes, and remembering the frantic efforts to establish some kind of unity among Christian nations, Catholics have a right to wonder that American Protestants should so eagerly commemorate Reformation Sunday. The irenic spirit which prevails among them, will not let them protest against these demonstrations of militant Protestantism, however strange the collaboration of heterogeneous elements for this purpose may appear. When, however, as in Elmira, New York, Protestants chose for their speaker an apostate friar, Rev. Dr. Geo. Barrois, Professor in Princeton Theological Seminary, who repeated the same old errors, Catholics may no longer remain silent. Hence, our people in the New York State community, where three-hundred Protestants had met in Hedding Methodist Church for United Service

on their recent "Reformation Sunday," called on Rev. Frederick J. Zwierlein, Professor Emeritus of Church History, St. Bernard's Seminary, Rochester, New York, to refute the Protestant speaker referred to. His paper follows:

Reformation Sunday was so designated by these Protestants because they wrongly considered it the anniversary of the founding of the Protestant Church by Martin Luther who broke down the unity of Christendom by falling away from the one fold and the one shepherd, with one faith and one baptism, all of which Christ Himself established in the Catholic Church.

This small gathering of Elmira Protestants blundered in dating the founding of the Protestant Church by Martin Luther on October 31, 1517, when Luther nailed on the door of the Castle Church in Wittenberg his ninety-five theses against the Catholic Doctrine and Practices of indulgences for the temporal punishment due to sin, with enlarged faculties for the remission of sin to Confessors, of sinners duly repentant for their sins.

The truth about Luther's defection from the Catholic Church only became really manifest after the great Dominican scholar, Father Denifle, used, in the Vatican Library, a copy of Martin Luther's Commentary on St. Paul's Epistle to the Romans which he taught during the school year of 1515-1516 in his class of Scriptural Exegesis at the University of Wittenberg.

Although the original manuscript of this commentary was later discovered in the Royal Library at Berlin, the editors of the enormous Weimar edition of Luther's Works, described as complete and critical in its title, entirely missed it. It has been printed outside of it in 1908 by John Ficker at Leipzig. Almost one half century later many Protestants, amongst them those 300 in Elmira, New York, seem still to be ignorant of the real beginning of Luther's heresy even before the Indulgence Controversy was its logical sequence.

Martin Luther was not really qualified for his task of Scriptural Exegesis. Unduly favored, he was given the Chair of Scripture in the newly established University of Wittenberg after only two years study of theology. Not only was this not enough to ground him solidly in a scientific knowledge of theology as a necessary background for the study and teaching of Sacred Scripture, but unfortunately the theology he actually studied was the defective theology of nominalism, as it was called, and not the solid scholastic theology of which another Dominican, St. Thomas Aquinas, is the greatest exponent in the entire history of Philosophy and Theology.

Although Martin Luther did not know Scholastic Theology, he boldly and rashly attacked Scholastic Theologians in his Commentary on St. Paul's Epistle to the Romans for teaching the Catholic Doctrine that all original sin and actual sins are taken away in the sacraments of Baptism and Penance respectively. Martin Luther thus reduced man to a cesspool of sin, original and actual, for all his life, a monstrosity of total depravity. He was misled into this horrible theology by disregarding the warning in St. Peter's Second Epistle about certain things in St. Paul's Epistles, "hard to be understood which the unlearned and unstable wrest, as they do the other scriptures, to their own destruction."

It was thus that Martin Luther came to identify concupiscence with original sin so as to make temptations, such as spontaneous emotions of lust, anger, hatred, envy, etc., sins even before any deliberate action on the part of the one so tempted. In the judgment of a good modern psychiatrist this perverted notion of original sin does untold harm to an unbalanced mind. In fact it begot melancholy which developed into a suicide mania in early Lutherdom. Luther himself and followers personally experienced it. He made the devil responsible for this, declaring:

"First he seduces men with a lie; then he prepares the killing; thirdly, he drives to despair, moves those oppressed with despair to commit suicide, some with the rope, iron, water, etc."

Case evidence is given in regard to himself and one of his chosen followers whom he picked as the defendant in the Heidelberg disputation in 1518 that he later published together with two other disputations as the "Beginning of the Evangelical Business." This man was Leonard Beier who confessed after being a Lutheran preacher for some years:

"Satan so troubled me in captivity that, when I took a knife in my hand, his heart laughed, and he said to me: Good, stab yourself! And so I was forced often to toss the knife away from me. And when I saw a string, I picked it up and braided it into a rope to hang myself."

Martin Luther then told Leonard Beier: "That also happened to me. When I took a knife such fancies occurred, nor could I pray so that the devil chased me from the room." Luther does not tell the date of the horrible temptation to suicide, but it is hard to imagine Luther in a worse condition than during the period of his early Table Talk writers, 1531-1534, whose work pleased him and which I carefully studied for its revelation of the temptations that tormented the Reformer in his new Faith and Life.

These revelations of temptations are all the more remarkable because they were made even after Martin Luther claimed to have been inspired directly by the Holy Ghost with Fiducial Faith while he was wrestling, about 1519, with a very stubborn chronic case of constipation in the privy of the Augustinian Convent that had become his Family Home.

For Martin Luther, having fallen away from the Catholic Church into his heresy, also fell for a wife, Katherine von Bora, an ex-nun. To this step, his obscene and calumnious attack on the monastic life he had abandoned, naturally led. His matrimonial teaching was equally bad, if not worse, opening the floodgates to bigamy and divorce.

Did Dr. George Barrois, Professor at Princeton Theological Seminary, ex-Dominican priest, follow Martin Luther's footsteps in reverse, fall for a wife and the fall away from the Catholic Church, joining the so-called Evangelical Faith? That is the man who presumed to tell his gullible audience of 300 Elmira Protestants the last Sunday of October that the churches born from the Reformation "reformed themselves according to the Gospel of Jesus Christ."

Dr. Barrois did not follow the Gospel of Jesus Christ when, repeating the Pharisaic charge against Jesus Christ, he declared that "God is the only one who can forgive our sins and revive us. There is no human intermediary necessary." These words make Christ a liar.

The Gospel Record, however, reveals how Christ met the Pharisaic objection to his action when He told the man sick of the palsy that his sins were forgiven him. Although Jesus Christ

was the only begotten son of God, his divinity was veiled to human eyes in the mystery of the incarnation, except to the extent it was revealed by the work of God. This became manifest then. To prove to the Scribes that "the Son of Man hath power on earth to forgive sins," he told the man sick of the palsy: "Arise, take up thy bed and go into thy house," which he did at once.

Did Christ who is the only begotten Son of God incarnate, also give this power to men who were merely human creatures, but chosen and empowered to continue Christ's work on earth after his glorious resurrection from the tomb and ascension into Heaven?

Again the Gospel Record tells that Christ appeared after his resurrection to his disciples and said to them: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them and whose sins you shall retain, they are retained." Here certainly Jesus Christ, God-Man, gave to man the power to forgive sins.

When the multitude saw the proving miracle of Christ, they gave glory to God for having given such power to men. Dr. Barrois, however, not only refused to do this, but also denies its necessity despite Christ's commission to his disciples to go into the whole world to baptize all nations and to teach them all things he had commanded them, promising to be with them all days even to the consummation of the world.

Amongst the assets of Protestantism in his speech to those 300 Elmira Protestants, Dr. Barrois listed as first "the immediateness of our relationship to God." However, strange it may seem to those 300 Elmira Protestants, Dr. Barrois had a much closer immediateness in his relationship to God in Catholicism.

This was the case especially in the Mass and the Real Presence. The Mass effects in fulfillment of what Christ commanded to be done in commemoration of his Last Supper, in which he made bread and wine his very flesh and blood as he had promised after a miraculous multiplication of the loaves and fishes. Only all this

can explain St. Paul's rhetorical question to the Corinthians about the Holy Eucharist:

"The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of the Lord?"

To conclude in Christian Charity, we Catholics earnestly pray that God may yet deliver Dr. Barrois from the corrupt sense in matters of faith and life into which he has fallen by his apostasy from the Catholic Faith and Priesthood.

Dr. Barrois would not have met with such a kind fate in a Lutheran State of Luther's Reformation days if he did not profess faith in the Real Presence. While Luther rejected the Catholic Doctrine of Transubstantiation, he held consubstantiation which also postulated the Real Presence of Christ's Body and Blood in the Eucharist. Protestants, who denied the Real Presence, were called Sacramentarians.

When Veit Dietrich questioned Martin Luther in 1530, "whether it was lawful for the Magistracy to use force" for the repression of dissenters, Martin Luther answered in the affirmative not only in regard to those also sinning against the State like the Anabaptists, but also even "in regard to those sinning against religion only, such as today are the Sacramentarians or Papists."

This means, the Elmira Ministers who joined in the United Services of their Reformation Sunday to celebrate the founding of the Protestant Church by Martin Luther, with the exception of the Lutheran Minister, Rev. C. E. Eichner, would have been subjected in Luther's days to persecution by the Lutheran State at the dictation of Martin Luther himself for the violent repression of their dissenting denominations.

Thus the Methodist Ministers, Dr. Alfred P. Coman and Rev. Homer E. Roan, the Presbyterian Minister, Rev. Barnett Ely, the Baptist Minister, Rev. Robert E. Gray, and the Christian Scientist Minister, Rev. John Belleville, stultified themselves in their glorification of Martin Luther on their Reformation Sunday.

To the remark, "we rightly regard Communism as a worse alternative to the injustices from which the undeveloped nations of eastern Asia now suffer," Dr. Reinhold Niebuhr adds this statement:

"But our alternative ideals do not seem to be a live option for Asia, even if they were presented

in their purest form. No wonder the Communists shifted the center of the conflict from Europe to Asia. Our disadvantages there are tremendous. I doubt whether we can overcome them by the mere reiteration of the official liberal creed that we must support truly democratic forces."

THE QUIET LIGHT PREVAILS

MANY are disposed to imagine the Angelic Doctor as a large scale model of Raphael's Cherubs—a disembodied head floating against the gold, unruffled background of the Middle Ages. Louis de Wohl's brilliant novel is a masterly correction of that illusion. *The Quiet Light*¹⁾ sets forth St. Thomas Aquinas as a man of warm humanity in whom courage and compassion, tenderness and tenacity were exquisitely blended. His bulky presence moves through the pages of this remarkable novel with the reassurance of a big brother and the serenity of a saint who was himself the living embodiment of his own dictum that Grace does not destroy, but rather perfects nature. And he had about him that other quite natural grace which Maritain finely describes as "the kind of grace of lucid appeasement" which shines all the more brilliant because of the background of his life. It was the background of the turbulent Italy of the thirteenth century when the excommunicated Emperor, Frederick II, was deriving Neronic pleasure from sacking towns and cities and persecuting the Popes and all who maintained allegiance to the See of Peter. Here was a man of such exceptional intellectual power that men called him the *stupor mundi*, a power, you feel, that was akin to Mephistopheles', forming such immediate contrast to his great contemporary, St. Thomas, that it might seem as if Satan had resolved on opposing the "Quiet Light" with all the Powers of Darkness focussed in one evil king, who liked to be regarded as the fiery fusion of Lucifer, Augustus and Justinian.

The theme of *The Quiet Light* was suggested by His Holiness the Pope in the course of an audience granted the author in May, 1948, and it has appeared at a most opportune time when the same *Pastor Angelicus* has called for a return to the sound and serene doctrine of the *Doctor Angelicus*. I would recommend all those who are as yet strangers to the riches of Thomistic philosophy, who regard its author as aloof and apart from the lot of "the infinite passion and pain of finite hearts that mourn," to read Louis de Wohl's book. Then will they discover in what a world of tensions and tumults it was written and with what close contacts with loving human hearts. Those who would willingly follow the counsel of the Encyclical, *Humani Generis*, and who need a hu-

man approach to set the currents of the enthusiasms flowing, will find in *The Quiet Light* a most compelling *argumentum ad hominem*. For those, again, who, having discovered through this masterpiece the loving humanity of the philosopher-saint, would fain be introduced to his work through a competent guide, having little time or training to study the *Summa* in the original, there is no better book than Jacques Maritain's *St. Thomas Aquinas, Angel of the Schools*, (Sheed and Ward. 1942).

One of the most remarkable features of Louis de Wohl's novel is the skill with which the varied strands of a most diverse period of history are woven into the pattern of St. Thomas' life and doctrine. There is a masterly control of the parts which in lesser hands might present a welter of wars, scholastic discussions, crusades, pride, perversities and saintly perfections in confusion. *The Quiet Light* reminds us of the music of Bach, so closely woven is its texture, so balanced its presumptions and transitions, and all so sustained that every casual incident and character receives its appropriate and proportionate place.

Scarcely at any time in history have two giants of Light and Darkness faced each other in such stern contrast as St. Thomas and Frederick II in the thirteenth century. It is a curious fact that they were distantly related, since the mother of the saint was the Emperor's second cousin. Louis de Wohl has not missed the opportunity of implying the marked contrast between which the other characters,—the aristocratic Aquinos, comprising the poetic Rainald, the practical Landulph and the sisters dominated by their imperious Countess-mother, the girlish Ruggiero who married one of the sisters, Theodora, and who afterwards died on one of the Crusades; Piers, the English knight whose love for that lady provides the romantic theme of the novel,—move and employ their respective talents in contrast to the towering geniuses of construction and destruction.

A brief outline of Frederick's vicious, vain-glorious and apparently victorious career has already appeared in the pages of the *SJR* (April, 1950. Vol. XLIII, No. I). What we wish to emphasize here is the contrast between the man who became the prototype of modern Dictators and the saint whose doctrine appears the specific cure for all our maladies of mind and soul. In

¹⁾ New York, Lippencott, 1950, 317 p.

their very characters they were opposites. On one side a saint so humble that he bore without resentment the nick-name of "the dumb ox"; on the other a pride so monstrous that it believed the souls of a thousand men had been crushed in a crucible by God to make it a fitting spirit; on one side gentleness and a purity which has become proverbial, on the other frightful violence and deeds of cruelty and cults of perverse sexuality. On one side the lover of Truth, clear, God-revealed Truth; on the other the champion of Averoes, the dilettante of philosophical fashions. On one side an angelic Doctor; on the other a diabolical dictator.

As previously indicated "all the apparent greatness and all the deep fundamental madness that characterize Caesar" were manifest in Frederick I, Holy Roman Emperor and King of Sicily. To a degree unknown before Frederick gathered the reins of government and all the controls of power into his own despotic hands. He abolished feudal systems through which democratic principles were beginning to shape themselves towards their modern patterns of representative government. He anticipated our modern *Gleichschaltungstheorie* of absolute dictatorship, by controlling all departments of social and political life through officials immediately subject to him. He interfered in the appointment of bishops and in the end ambitioned to make the Pope subservient to him by a plot to make Innocent IV captive, making himself ruler of the world as Pontiff-Emperor. That has been the mad dream of every dictator. The Pope fled to Lyons, convoked an Oecumenical Council which deposed and excommunicated the Emperor (who died five years later), and returned to Rome amid scenes of wildly enthusiastic joy. Frederick dreamt a dream of political unity. He had plausible arguments to support his ambition. The Popes, Honorius III and Gregory IX, had befriended and supported him once, and looked to him as a vivid core round which the disintegrating forces of Christian civilization might coalesce. But Frederick saw that the Patrimony of Peter stood across his path of power and decided to crush it between the millstones of his German and Italian Empires. It was part of his destiny that he himself should fall upon the more enduring stone that is the Rock, Peter.

St. Thomas dreamt a dream of intellectual unity, and it grew till its quiet light glowed over Europe and the world. Wherever there is an absence of a co-ordinated philosophy of life there is spiritual

decomposition. In Thomas' day men were agreed on revealed truths, but in the sphere of philosophy the dangerous theory of the relativity of truth had crept in with the supposed support of Aristotle, who had been translated and transmuted by the Arabians. Besides, pieces of Platonism and Neo-Platonism were being bandied about among the schools which vied with each other in the ingenuity with which they dazzled opponents with dialectic dexterity. But their clever play was as mere fire-works to the sun that was to come. The great achievement of St. Thomas was, in the words of Maritain, that "he transformed, without deforming, Aristotle; not content with restoring the true meaning where the commentators had perverted it, with completing and correcting him where ever he was mistaken or hesitated, he worked the miracle of extricating from the Aristotle of history . . . a pure Aristotelian form much more purely Aristotelian than Aristotle himself had ever known." St. Thomas really did fashion a clear and lucid *Weltanschauung* which deserved that title as no other philosophy has ever merited it. Other philosophers, including the greatest, such as Kant and Descartes, have constructed a *Lebensanschauung* out of some personal intuition of reality; but the philosophy of St. Thomas has been perfectly described as the only philosophy whose peculiar characteristic is that it is peculiar to nobody, strictly impersonal, absolutely universal. "It is not Catholicism which is Thomist, but Thomism which is Catholic; and it is Catholic because it is universalist."

It is because the modern mind is diseased, distracted and devitalized that the modern Pontiffs have made urgent appeals for the return to the philosophy of St. Thomas. The Encyclical, *Aeterni Patris* (1879) of Pope Leo XIII, the *Motu Proprio* (1914) of Pius X, the Encyclical *Studiorum Ducem* (1923) of Pius XI and the recent Encyclical *Humani Generis* of the present Holy Father have all stressed the need for a return to the quiet light of Thomism compared with which other systems are but noisy, ephemeral squibs, as briefly attractive and misleading to those who mistake them for guiding lights. Even had Maritain not emphasized the fact so persuasively, we must come to see that this Apostle of the Mind, this Doctor of Truth, the restorer of intellectual order wrote not for the thirteenth century alone but for all time. His own time is the time of the spirit, which dominates the ages. "I say that he is a contemporary writer, the most modern of all philo-

sophers." That might seem a paradox to those who imagine that Thomism is tied up with the physics of the thirteenth century. Pope Leo XIII made it abundantly clear that the light of Truth which St. Thomas liberated among the multifarious forms of the material world was in no way dependent on their mode or manner. Thomism makes no attempt to put the clock back or bind the progressive present to ante-Galilean physics, but "to maintain in the present the actuality of the eternal."

By the most subtle artistry Louis de Wohl has succeeded in conveying this modernity of St. Thomas. He has wisely refrained from the attempt to analyse the soul of that stupendous saint in the Flaubertian fashion. François Mauriac, the highest possible authority in the matter, in a commentary on saints as material for novelists, has observed that whenever a novelist has tried to re-create the way of grace, with all its struggles and ultimate victory, he has left an impression of arbitrariness and misrepresentation, since nothing is more elusive in human life than the finger of God. Nor has the author of *The Quiet Light* tried to make a resumé of Thomistic philosophy through the interstices of his romance. But he has intro-

duced enough of it to show how very intimately concerned with human perplexities it is, from the use of cosmetics to the reconciliation of human suffering with Divine Goodness. Rightly approached Thomism realizes Novalis' dictum in a surprising manner: *Philosophiren ist dephlegmatistren, vivificiren.* We say "surprising" because so many earnest Catholics think otherwise.

We venture to prophesy a growing popularity for *The Quiet Light* among all those who cherish the values on which the varied and magnificent fabric of our Christian civilization were woven. To one reader, at least, it seems a book Providentially timed to help the modern world recover its lost balance of mind. Here is a saint set in immanent context to his age of cruelties and confusions, having, as our commonplace parlance has it, "all the answers" which perplex the human heart in every age of cruelty and confusion. And we venture also to think that the Angelic Doctor himself, supernaturally aware of this novel achievement, would approve the work and permit himself a pun on the author's name, remembering the Divine approval of his own work: *Bene scriptisti de me*—"Thou hast written well of me."

BEDA HERBERT

SOIL CONSERVATION AMONG A PRIMITIVE PEOPLE

MAN'S neglect to conserve the soil by careful methods of cultivation has brought on peoples the world over serious consequences. And strange as it may appear, both highly civilized nations and primitives share the guilt of humanity for having wasted a part of the wealth intended by nature to supply succeeding generations of men with food and raiment. Hence, missionaries in many lands the world over find it necessary not alone to inculcate in the natives the divine command to work, but also to insist on their obligation to conserve the soil because it is the heritage on which coming generations must depend for their sustenance, in fact the survival of the human family.

Among the missionaries, who have labored to make of South African natives good farmers, the late Bernard Huss stands out prominently. His

life is a fascinating story of disappointing efforts and tardy recognition of a work into which a noble priest had poured his life blood, as it were. For a time misunderstood, Fr. Bernard Huss finally prevailed. His ideas were accepted by the Government of the Union of South Africa; Fr. Schimlek, who is also the author of "Against the Stream. Life of Fr. Bernard Huss, C.M.M., the Social Apostle of the Bantu," has now written for *Social Justice Review* on this phase of the distinguished Missionary's life and program.

Some 40 years ago the Bantu people, living along the Kei River of South Africa, observed a lonely white man ploughing the dry lands of the Native territory. This man was Father Bernard Huss, missionary of Keilands, the westernmost mission station of the Mariannhill Fathers. He had been told that the growing of crops was im-

possible in this region, because of insufficient rainfall. Father Bernard did not accept this opinion, and to convince the backward people of their error, he began to plough with his own hands, to cultivate the soil according to the rules of dry-farming, and so produced surprising results. The people marvelled and praised the cleverness of the white man, but left their fields as they were before.

This experiment taught Father Huss a lesson. He realized that the mind of the Bantu had to be prepared for a change before anyone could induce them to devote the necessary care to the land. It was, in the first place, their attitude toward the soil had to undergo a reorientation. The natives were ignorant of its virtues and the duty to preserve the fertility of the land. But a change, however necessary, was possible only if the strange ideas inherited from their ancestors were given up, ideas that were rooted deeply in atavistic superstition and mutual fears and jealousies.

There is, for instance, in every Bantu tongue a word to describe the action of a man, who, owning a considerable number of cattle, plants them out among his poorer relatives and neighbors so that he may not appear too prosperous. Everybody knows that they are his, and just how many he has, but he must avoid any appearance of ostentation. Similarly, it is not considered advisable to own too good a house, or lands that are too well cultivated. Fear of exciting the envy of the chief is one of the motives that govern this attitude of mind, which has always been a powerful brake on the progress of Bantu agriculture.

Father Bernard knew that instructions alone would not suffice to break such customs among the Bantu. Administrative compulsion would be required in most cases, when progress was thus hampered to the disadvantage of the people. The Native Affairs Section of the South African Government eventually agreed with Father Bernard and under the Native Trust Act of 1936 took matters in hand.

It appears a providential endorsement of Father Bernard's agricultural ideas that the new reclamation scheme of the Government was begun near the very place where once the young missionary had demonstrated practical farming to a sceptic and lethargic population of red-blanketed Tembous, near the Kei River, the river where for a century the ideas and arms of White and Black clashed.

The work of the Government extends along three lines: Rehabilitation, Selection of Stock and Afforestation.

Rehabilitation implied a careful survey to decide which areas were to be used for residential, arable and grazing purposes, and the fencing of these areas. Each residential area is located close to a bore-hole or other dependable water supply. Such an area may contain sixty to one-hundred huts, set out in orderly rows. Within easy access of all the huts there is a communal piece of land, suitable for growing vegetables, where, under the guidance of Native agricultural demonstrators, each family is entitled to cultivate its vegetable garden.

Where sufficient arable land is available, each family is allotted a plot of ground varying in size, but not often less than four acres or more than ten and one-half acres. These plots are also located within reasonable distance of the residential areas, and here Natives are encouraged to carry out rotational cropping and to plough along the contours. Contour or division banks are introduced where necessary and serve as an additional precaution against soil erosion.

Certain locations, where the people have consented to limit the number of stock to the grazing capacity of the pastures, have been proclaimed "Betterment Areas." The grazing land is divided into "camps", each camp being used in turn and having its own water supply. By observing this policy no land is over-grazed, since one of the conditions of the rehabilitation scheme is that stock must be culled to meet the carrying capacity of the land, which is carefully assessed for each Native location. Surplus cattle are fattened in special grazing camps and sold by the owner in the open market.

The Native owners are also advised as to the best classes of stock to be retained. The breeding of cattle, pigs and poultry is encouraged, while sheep, goats and donkeys are, as far as possible, eliminated. This is to satisfy the main needs of the natives—oxen for ploughing, cows to provide milk, pigs which produce pork and live mainly on scraps, and hens so that eggs may be available to vary the diet.

Sheep, goats and donkeys are particularly destructive to grazing land. At the time of writing, wool fetches excellent prices and some Natives are deriving large incomes from their sheep; but for the most part only a few individual owners benefit, and in doing so they use (or misuse)

more than their share of the grazing, to the detriment of their neighbors.

The Native Affairs Department keeps ten trucks busy in the district carting manure from cattle corrals for use on the crop lands, and returning with loads of maize stalks, etc., suitable for winter fodder for the cattle. During a four months' dry period in 1948, 25,000 tons of manure were carted for Natives in this manner. Oxen for ploughing are supplied Natives who have no draft animals, at a nominal charge. For those with good milk-producing cows, dairy huts are established at suitable locations, in order that the cream may be separated from the milk and sold to the nearest creamery for the benefit of the producer.

In order to provide each Native location with suitable timber for firewood and building purposes, a long term afforestation scheme is planned and 30,000 trees have been planted, while several indigenous forests have been fenced. Their timber will be preserved for Native use.

The big new industrial area, located not far from the Kei River, also plays an important part in the rehabilitation scheme. Native squatters, with no right to land in the reserves and no bent for agriculture, are accommodated at Zwelitsha,

where they and their families may find steady employment at the Good Hope Textile Factory of the Industrial Development Corporation. The male members of families find work also in such industrial centers as Kingwilliamstown, East London and Port Elizabeth.

This development has, moreover, been promoted by the sale of mission lands to the Native Trust, established in 1936. The undertaking has proven more successful than had been anticipated. The Native freeholders work hard and show serious desire to advance. As a rule, their children are sent to school for several years, although native education is not compulsory. Since the missions did not dispose of their lands at one time, the transition has been gradual and the natives have been prepared for the change, especially by the efforts of the late Fr. Bernard Huss. In the meanwhile the various institutions, for which Marianhill is so favorably known, continue their educational work and efforts. The natives, who leave these institutions, recognize the benefits they have derived and remain faithful to the missionaries and the cause they represent.

FR. P. F. SCHIMLEK, C.M.M.
Mariannhill, S. A.

Warder's Review

Suspect

FEAR of American imperialism is not a new product, the invention of Moscow. In one of the oldest German newspapers of Milwaukee, the *Volksfreund*, number 17 of June 10, 1847, we found the following quotation from a London paper:

"Should the Americans continue to supply one half of the world with bread and give the other half beatings, Louis Philippe (King of France) soon may be happy to be appointed prefect of Paris by Polk (responsible for the war with Mexico, Ed. *SJR*), and Sir Robert Peel deem himself fortunate if he were made collector of the port of London or Liverpool."

The writer had in mind two fears, the influence of cheap American wheat on England's farmers, and the inevitable extension to other parts of the world of our country's political influence. A hundred years later things have reached a stage

where the President of the United States unhesitatingly declared the nation to be the most powerful in the world. Which was hardly a wise thing to say, it appears to us.

Knowing of no guarantee that the power we possess may not be abused, the people of the world will hardly have implicit confidence in us, which lacking, the world peace, craved by a substantial part of our nation, rests on an insecure foundation. Suspicion creates an atmosphere not conducive to the growth of a noble ideal which has thus far proven impossible to realize.

When Justice is Delinquent

OUR slums are breeding places of crime and disease! This statement has been reiterated repeatedly in the course of almost a hundred years. Nevertheless they persist, due largely to the pro-

tection they receive from a false conception of property rights. There are tens of thousands of houses in our country leased to the poor, virtual habitations of chronic destitution, which would not be permitted to stand in a community animated by a Christian spirit. A danger both to the welfare of individuals and the common good, the dilapidated, ill-kept, unsanitary house must not be permitted to remain standing. The right of property is not absolute, and this is a case where it must yield to a higher good, the welfare of society.

Probably because he despaired of public authority attacking the problem in so anti-capitalistic a fashion as the one referred to, a missionary priest in South Africa resorted to the following charitable expedient. "A few years ago," he writes in the *Southern Cross*, of Capetown, "I bought a house, in desperation, in which five people had died of tuberculosis, and smashed it all completely to pieces and built a new one on the spot of entirely new materials." The good Samaritan's action resulted from the realization of the sorrow, the tears, and the misery suffered by the victims of what is, in fact, to a large degree a social disease, which the industrialism of the nineteenth century spread far and wide. In this regard, the further statement by the same missionary is frighteningly enlightening:

"Recently a visitor from Europe whom I know very well was sitting next to a mining magnate. He asked him what happened to natives who developed tuberculosis in the mines. He was told, 'Oh, we get them out and send them home!' The visitor asked, 'Doesn't that simply result in the disease being spread?' No answer."

Tuberculosis is counted among the preventable diseases. King Edward VII of England asked long ago, 'If preventable, why is it not prevented?' For the same reason, we would say, that juvenile delinquency and crime are not prevented. The people are too busy with other things, their selfish interests and pleasures. Moreover, they are not willing to promote reforms that demand sacrifices or that hurt. Those who are increasingly turning to the Welfare State for assistance, will not do what the South African priest did, impelled to action by true charity. However much we may admire the radical remedy resorted to, it is the obligation of justice rather than of charity to take action in a case such as the one described.

Utopias Defended

SINCE in no other country in the world there were so many socialistic colonies of an utopian pattern founded as in our own, Professor Martin Buber's *Paths in Utopia* should find many interested readers. Condemned by Marx and Lenin, the Utopias, most of which died a premature death, find a defender in the well-known Jewish scholar. In fact, the problem assumes timely interest in the light of his discussion of the subject.

According to Leonard Woolf, who reviews the book in the *New Statesman*:

"The most valuable feature of Professor Buber's study is his demonstration of the relation of Utopian and Marxian socialism to the State or centralization. There is much to criticize in the Utopias but he shows that in one all-important point their vision is clearer and their approach more practically-hopeful than those of the Communists who claim to be the sole legitimate heirs of Marx."

Professor Buber correctly insists that the rigid centralization of the communist totalitarian State is disastrous both for Socialism and for society; it is, in the modern world, not desirable, necessary, or inevitable. The utopians were right in seeing that the only practical way of building up a good socialistic society is from the bottom upwards, a community of communities. A political ideal to which Catholics may subscribe. As we have pointed out on a former occasion, Bishop Ketteler insisted that the rebuilding of society must begin at the bottom and proceed from there to develop the upper structure.

Professor Buber, exponent of a living Jewish faith, who lives in Jerusalem, maintains that the instrument of such building must be the federal principle applied to "natural" groups through the warp and woof of society. He sees in the Jewish village communes of Palestine a partially successful experiment in the right direction.¹⁾ As against this opinion there remains the irrefutable fact of the failure of several hundred socialistic-communistic colonies founded within the boundaries of the United States in the course of over a hundred years. Many of them had the promise of successful development, but failed nevertheless. For one reason, because the founders could not conjure the corporative spirit that made possible the great Cistercian enterprises of medieval days and per-

¹⁾ In the Epilogue. Pp. 139-149. N. Y., Macmillan Co., 1950.

meated also the communes and the guilds. The times were not propitious for the founding of Utopias, because, as against the rampant individualism of the day, their promoters could call to their aid no stronger motives than those of an altruistic or humanistic nature. When these collided with the hard facts of a situation in which the human element and the realities of life asserted themselves, they shriveled and died. This, we believe, accounts for the high mortality of Utopias founded in our country, the short life and death of which almost in all cases show a strong resemblance.

A Mooted Question

POSSIBLY because Protestantism is in our country a conglomeration of numerous sects, lacking unity, its leaders fear a Catholic plot to bring about a union of Church and State with the intention to promote the influence and the power of the Papacy. Nothing is farther from the Catholic mind than this intention. Even the ideal of an intimate cooperation of the two does not occupy a place on the agenda of religious desiderata.

The Church wishes to be at peace with the State everywhere in the interest of religion and the people; she is, moreover, anxious to help promote the welfare of society by the means at her command, but she does not forget the lessons of history, the continued effort by the State to submit the Church to its will and to use her for its own purposes. Existing conditions do not certainly recommend a return at this time to what has been described as "a marriage between Church and State." This is the well-considered opinion of not a few Catholics of recent times, not only of today or yesterday.

In that valuable volume of sketches, *Zeit und Lebensbilder*, the historian Johannes Janssen introduces the reader to a Bavarian Capuchin, whom the distinguished scholar held in high esteem both as a deeply religious and scholarly man. To prove his point, Janssen quotes at some length opinions he heard the Friar express. Among them there is one of timely interest.

Having declared that in recent centuries the close connection between Church and State, which had existed in the Middle Ages, had continually become looser and that at present the last stage of this development had been reached, Father Borgias continued:

"Let us hope, this separation may not be merely 'a judgment and punishment', but that it is, by

God's Providence, permitted in order that Christianity, freed of all state influence, may, to a greater degree even than heretofore, be the possession of everyone, and that we may, in consequence, obtain a new development of political life.

"The Church needs only freedom, not the help and the assistance of police power. The respect of the people for the clergy will increase in the same degree in which it frees itself of the suspicion that it permits itself to be used as 'a black police' by the secular power."¹⁾

Under the reaction, inaugurated by the statesmen of most continental countries of Europe after Napoleon had been banished to St. Helena, the clergy was considered just another class of civil servants. Hence, the appellation, "black police," was a common expression in the years prior to the revolution of 1848, of which the enemies of the Church made good use. With Gallicanism; the results of the Enlightenment, and the policies of the reaction in the first half of the nineteenth century in mind, Catholics will think twice before promoting "the marriage of Church and State," so entirely unsuited to our conditions.

Although the following thoughts are not relevant to the subject discussed, we are reluctant to suppress them. Janssen, who has recorded his conversations with Father Borgias, discovered among his notes the following statement by this singular Capuchin, made by him in the course of a discussion on the vagaries of high politics in his days.

"Particularly at present," he said, "enveloped by a highly praised bureaucracy and measures of State-Welfare, only free action by the individual really exerts power and brings results. *Only self-help, independent of the State, is still able to help.* At present, the timbers are creaking in every joint; the *new structure will not be erected from the top down by governments and public authority.*"²⁾

To some, Father Borgias may appear a poor prognosticator, but the day is not yet done. The present socialistic and communistic experiences, for which centralization prepared the way, are bound to cause a reaction favorable to the rights of the person, to self-determination and democracy. The alternative would be, complete subordination of men and society to the tyranny of the mass which has made its own the sentiment, attributed to Louis XIV of France: "I am the State!"

¹⁾ Loc. cit. 2. ed. Freiburg, 1876. p. 256.

²⁾ Ibid, p. 225.

Neglected Catholic Scholar

A FEW times in the course of years the Warder has referred in articles published here to a German, Nicolaus Heinrich Julius, who sojourned in our country in the years 1835-36, for the purpose of studying penal and charitable institutions, as they were then. The results of his observations were published a few years later, and although of value, they have not been made good use of by American historians or sociologists. It is a pleasure therefore to notice the paragraph on Julius, and the fruit of his investigations, by Eugene Edgar Doll, in his valuable monograph on "American History as Interpreted by German Historians from 1770 to 1815."

The writer, having stated that a new note in German-American relations had been struck by the visit of Julius to our country, continues:

"Here one finds an established German authority coming to the United States to observe American methods and techniques. Julius, already well known in Europe for his work in penal reform, came over to study American penology and the social background against which it operated. Today almost totally neglected by American scholars, he was one of the most important single figures in promoting cultural interchange between the two nations."

To this statement Mr. Doll adds, it was impossible for him to go beyond the merest mention of Julius' various achievements and activities in relation to America. But he does mention the following:

"He translated into German Ticknor's History of Spanish Literature, and Beaumont and Tocqueville's *Du système pénitentiaire aux Etats-Unis*. He was responsible for the inclusion of various American items in

German medical and penological journals with which he was associated. He prepared for John Adams Dix a report on Prussian education and addressed the Committee on Education of the Massachusetts Legislature on the same subject. He was an active member of the Philadelphia Society for Alleviating the Miseries of Public Prisons. He corresponded with Andrew Norton on theology and with Francis Lieber on education. His American library of over 350 volumes included collections of laws and legislative proceedings, as well as works by Carey, Palfrey, Pitkin, James Wilson, John Winthrop, Du Ponceau, Charles Follen, and Nathaniel Morton."

Ultimately the writer mentions the title of Julius' work referred to by us, "Nordamerikas sittliche Zustände," published by Brockhaus at Leipzig in 1839. Doll speaks of it as "a detailed but incisive study of various aspects of American life." He tells us, furthermore, the work was considered by Friedrich Kapp,¹⁾ as "the best product of Amerikakunde produced in the pre-1848 period." Mr. Doll believes it remarkable even that this work (in two volumes), "which is on many points much more reliable and factual than that of Tocqueville, has been consigned to almost complete oblivion, whereas the more brilliant work of his French contemporary has been crowned with immortal fame."²⁾

Possibly the very fact that this work, which is of particular value for the sociologist, is so factual, accounts for its neglect. But may not the fact that Julius was a Catholic, and a convert from Judaism, have tempted his contemporaries to underestimate the work and condemn it to oblivion?

¹⁾ Jurist and German American Historian.

²⁾ Loc. cit. Transactions of the American Philosophical Society. Phil., 1949, p. 513.

Contemporary Opinion

ALL revolutions are bad. He who would turn a society suddenly upside down and reconstitute it in a few years on a mould alien to its past, and often on a theory discordant with human nature itself, does harm not good.

But reformation is often good and often desirable. It was the tragedy of the Great Revolution that it was a revolution instead of a reformation, as it was the tragedy of the Protestant Reformation that it was a revolution and not a reformation.

Even in reformation let us be guided by nature, whose ways are slow, gradual and almost imper-

ceptible; as we can see in the growth of an oak from an acorn, in the mutation of the seasons, and in the rise and fall of the sea.

JAMES DEVANE
The Irish Rosary

Society must have a soul, if it is to have a living civilization and culture, and literature is the expression of this soul. Under Totalitarian systems, whether of the Right or the Left, communities are bodies without a soul; they are organizations built for efficiency, not organisms endowed with life.

What is worse, Man, of whom Shakespeare said: "In action, how like an angel! In apprehension, how like a god!", has become, in the modern world, a lost soul. Literature is the expression of personality, but modern politics and philosophy have conspired to destroy the dignity of the human personality. The greatest danger to civilization today comes, not from the splitting of the atom by Physics and the misuse of atomic energy, but from the splitting of the personality by Psycho-analysis and the misconceptions derived therefrom. Man has become a creature of circumstance, without responsibility, without ideals, and the absolute values are denied.

F. CORREIA-AFONSO

Paradoxically enough this boasted age of enlightenment is an age of idolatry. Its idols are not bronze or ebony. They are of a more subtle texture. They are what Mr. Aldous Huxley calls the surrogates and substitutes which a modern world is finding for the God of our fathers. They are the idols of sex, hygiene, art, big business, narrow nationalism and alleged Science with a capital S. These are the idols of the forum today to which homage is offered by votaries bankrupt in spirituality... The turbulent period in which we are living has witnessed not only the material crash of all powerful governments and political revolutions of devastating effect, but underlying them as causes and effects intellectual revolts against the traditional culture of the West. Here we come near the root of the present world trouble: in the long run the world is made or marred by ideals.

ARCHBISHOP DOWNEY
Liverpool

Fifteen years ago a well-known Dutchman named Huizinga wrote a book called "In the Shadow of Tomorrow," which begins: "We live in a world that is possessed." A hundred years before, another man examining the world and the age he lived in, summed it up in the following way; "The bourgeoisie has destroyed the old idyllic feudal patriarchal mode of life and has profaned all that is sacred, has taken away the veil of sentimentality from the conditions of home and family life, and has reduced everything to a pure monetary basis."

These and similar conclusions describe only too well our own day and age. These words were written by Karl Marx and appear in his Commu-

nist Manifesto. Karl Marx saw correctly the state of affairs in the world and those that would come. He saw so correctly this world of materialism with its self-centredness and self-seeking that many men today honor him as a prophet. They believe that the healing of the world lies in the application of force.

But would men really become better through a violent revolution? Has it ever benefited humanity? Human history has endured many such catastrophes during the centuries. Yet there is a power that can turn humanity upside down, that can change humanity, and that is the power of love that comes from God. If someone has not already experienced that and has not yet learned to listen to God and obey, that person can learn it in Caux.

ANDREA CAPOL¹

The private property motive, in the virtually untrammelled original capitalist sense, was the major cause of irresponsibility in the past, and against it the social teaching of the Popes was in the van, for that teaching made it clear that the end of industry was not power or self-enrichment, but the moral and social welfare of the person, whether in the case of those who use the products of industry or those engaged in producing them.

But there comes a time, the Pope warns, when even the guarantees of the rights of producing labor can be overweighted with the result that a system which once was badly overbalanced in one direction threatens to be as badly overbalanced in the opposite direction, and with equally fatal results...

Organized labor can be as irresponsible towards the community of persons as capitalism ever was. Indeed in one sense it can be more fatally so.

Over capital as over labor there falls the shadow of the nation-state. It was in capitalist days that the nation-state developed into a sinister and dividing power, militating against what the Pope describes as "the collaboration of all the people of goodwill in the whole world in loyal understanding and perfect agreement in action on a large scale." And world war was the result of the increasing national association with the main capitalist centres.

But today a similar process is at work, and in a far more brutal and cynical fashion. The

¹) Author of the statement, delivered at Caux to the World Assembly for Moral Re-Armament, is a Swiss Catholic, a workingman.

strength of labor has become the handiest instrument for the increase of the power of the nation-state, socialistically and in the end communistically organized.¹⁾

The Catholic Herald
London

A bill for federal aid to schools has been enacted by Congress. Because of the people's preoccupation with war and preparation for war, the enactment of this measure was almost unnoticed. This is an example of dangerous legislation that can be put through without protest when the people's minds are distracted.

This measure, as we understand it, provides only for federal aid in erecting school buildings, on a dollar-matching basis. But it is an entering wedge, and means that we have entered upon a policy of federal aid to schools. Judging by other federal-aid measures, appropriations will grow larger and federal control tighter.

From a fiscal standpoint, it is utter folly to go to the federal treasury for funds to support our schools. We have a huge federal debt, which is growing larger by the minute. The federal government is pathetically failing to make ends meet, yet we lay upon it support of purely local institutions—stitutions that local units of government are far more able to support.

But far worse than the fiscal folly of federal aid is the prospect of increasing federal control of our schools. We are headed for control of education by a bureaucracy out of reach of the people. What an opportunity for politicians and bureaucrats to control the thinking of the country! We go half way around the earth to fight full-flower stateism, and take the most dangerous step toward stateistic control right here at home!

Nebraska Cooperator

In the natural order the modern world is rapidly being made uninhabitable by the scientists and the politicians. We are back in the age of Gregory, Augustine and Boniface, and in compensation the Devil is being disarmed of many of his former enchantments. Power is all that he can offer now; the temptations of wealth and elegance no longer assail us. As in the Dark Ages the cloister offers the sanest and most civilized way of life.

EVELYN WAUGH

¹⁾ The Pope's statements quoted are from his allocation to the Internat'l. Congress of Social Studies.

Fragments

WE in Europe fear for America," a young and scholarly writer tells us, sensing how brittle is the "crust of technical efficiency covering a chasm of deep and dreadful negation."

Lots of religious sects belittle the belief in the fundamental truths of Christian Revelation—as of less importance than helping one's fellow-men. That is the radical reason for the evil of these sects, says the *Irish Rosary*.

A certain sentence in the Pope's address to the employees of Italian banks, deserves the special attention of Credit Union members: "Doesn't the social function of a bank consist perhaps in putting the individual in a position to make his capital productive, even if it is small, instead of dissipating it or allowing it to lie dormant without profit for himself or for others?"

Two speakers only are said to have raised the issue of a wage policy at the recent Conference of the British Labor Party. "The rest merely bombinated against profits as such, as though a Socialist Chancellor did not require any, and talked vaguely about helping the lowest-paid worker as though, without a wage policy, the devil does not always take the hindmost."

In his volume on "Guidance of Religious", recently published, Fr. Ignaz Watterott, O.M.I., declares: "Considering the multiform demands of modern times, the great progress in the field of science, the continual attacks of pseudo-science, and the so-called Enlightenment that is reaching the lowest class of our people, missionaries can no longer be satisfied with arming themselves with a dozen sermons and preaching them again and again for years on end."

Addressing the Milwaukee Serra Club, Fr. John F. Cronin, S.S., of the Social Action Department, NCWC, characterized the Administration's vacillating policy thusly: "In certain parts of the world we are tough, in other parts soft, and in some almost in favor of Communism."

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

An Apathetic Majority

AMONG the few efforts to lay the foundation for a corporative order of society, to inaugurate, as it were, an estate of a vocational nature, Ireland's "Muintir na Tire" stands out prominently. A writer in the *Irish Catholic* of Dublin, declares, in a recent edition of the weekly, with warranted enthusiasm:

"I can imagine few things more fascinating for the rural dweller than his activities within the Parish Guild... It is not too much to say that 'Muintir na Tire' has given a wholly new meaning to life as lived in the rural areas—that the countryside has been revolutionized wherever the hand of 'Muintir na Tire' has touched it. Life for countless people has become infinitely happier; more purposeful; fuller in every respect—joyful in the knowledge that the Encyclicals are in practice."

One ounce of preservation, such as this effort to help rebuild the corporative structure of society, is worth incomparably more than a great deal of ranting about "the bad red wolf!" What is de-

manded of Catholics are constructive efforts, intended to renew a sound social order and it is exactly this they refuse to do. Writing in the *Christian Democrat* for November, a contributor, who found his way back to the Church, confesses: "What, first of all, was the thing that struck me most forcibly on my re-entry into the Church? What was the feature in Catholic life that made and still continues to make the deepest impression on me, an impression sometimes bordering almost on despair? It was and is the terrible, almost unbelievable carelessness and apathy of the average Catholic in the face of the world's social troubles."

These troubles are by no means of a kind that time or nature will automatically heal. They have their origin in the negation of moral principles and they are being perpetuated by policies based on false doctrines. Nothing less than a true reformation will be capable of saving society from the catastrophe which at present appears inevitable. Hence Catholics dare not be idle.

Bombing and War

Let everyone reflect what war, which we know by experience, brings upon us: destruction, death, and every kind of human misery. This age has prepared and perfected *hideous and death-dealing weapons* such as are able to bring to *total ruin* not only whole armies and fleets, not only villages, towns and cities, not only the priceless treasures of religion, art and culture, but also innocent children, their mothers, and the aged and infirm. Whatever the skill of man has produced, all that is beautiful, all that is good, all that is sacred, all these things are now liable to complete destruction. If then war, and especially in our times, is viewed as something most deadly and horrible by any normal healthy-minded person, let us hope that with virtue and honesty asserting itself to the fullest extent in all, and especially in those upon whom the fate of peoples and nations rests, the threatening darkness which now holds us in constant fear may be in time dispersed, and that true peace may at length illumine the peoples of the world.

Pope Pius XII

A recent report of the "International Commission for the Study of European Questions" gave its considered opinion that the aggressor could be stopped only by threatening an indiscriminate use of all weapons. How far have the 20th century Councils of the European Nations drifted from the counsels that prevailed during the 'Dark Ages' of Christian Europe, when certain things were ruled out *in the name of humanity* in the conduct of war! Commenting on the above report, the *Osservatore Romano* says that the *terror of the atom bomb* is not enough to impede war. "History demonstrates that it was possible to limit war to some extent... only when Europe recognized the primacy of the spirit and the commands of Christian morality. It shows that once this spiritual unity was smashed, no invention usable in war was able to stop bloody clashes between peoples. Fear cannot stop war. The world must learn that peace is a thing that man must realize first in himself, then in the society in which he lives, and finally among nations. There is no other way."

The Examiner
Bombay

"You Can Cook 'Em Quicker With Gas!" On March 1, in the year of our Lord, 1945, the *Daily News* of New York, published an editorial with this caption, intended to promote the willingness among our leaders and people, "to give gas a chance." Murderous instinct rather than calm reason dictated the following counsel:

"As reported by Lowell Limpus in this newspaper yesterday, poison gas still looks like a promising way to keep our Pacific casualties down, and we have a lot of facilities for gas warfare.

"Informed persons believe, for example, that a judicious use of mustard gas or lewisite or both, lobbed into Jap caves, tunnels and pillboxes on Iwo Jima, might have materially reduced the evidently heavy casualties we have taken and are taking there. These gases are heavy, settling gases. They could be shot in shells out of the extremely accurate 4.2 mortar, which has a range of 600 to 4,500 yds., as against the flame thrower's range of around 180 ft. Or other artillery can be used.

"The United States is not a party to any agreement not to use gas against a European or Oriental power. All that holds us back is a feeling that it would be unethical or inhumane for us to start us-

ing it. Rubbish. The idea of the war in the East is to kill or incapacitate Japanese as efficiently as possible.

"The most humane thing from our point of view is to kill as many Japs per U. S. soldier killed as we can. Let's tie the can to the squeamishness and Nice Nellyism, and give poison gas its chance to show whether it can do what its advocates say it can toward conserving the lives and limbs of our men."

With such information at their disposal, Asians cannot be blamed for fearing us. They know of course, what the editorial did not say: that poison gas does not discriminate between men in uniform and civilians. It impartially chokes women and children and would help to make of war a means of depopulating countries by exterminating the inhabitants. The past forty years have taught us to mistrust the saving influence of humanitarianism, men in the nineteenth century put such great store by. We, today, understand better than did the contemporaries of Fr. Albert Maria Weiss, O.P., why he should have given to the second volume of his "Apologia of Christianity" the title: "Humanity and Humanism. Philosophical and Cultural History of Evil."

Capitalistic Exploitation

The Plantation Labor System

IN the nineteenth century negro-slavery quite generally was abolished wherever it had flourished under the colonial system, established by European nations after the discovery of America. In its stead there flourishes something akin to forced labor wherever capital had made it possible to establish and conduct plantations. The abuses to which this system of forced labor has given rise are many and serious. A large part of the unrest now rife in parts of East Asia is due to the resentment felt by the people over the exploitations by foreigners to which they have so long been exposed.

In the *New Statesman*, of London, recently a well-known publicist, Norman Lewis, wrote on the Mois, whom he describes as "a handsome Malayo-Polynesian people inhabiting the central plateau of Annam." Neighbors of the Vietnamese, they too are part and parcel of France's colonial empire. It was in company of a French administrator the British writer visited a village

peopled by members of the tribe referred to. The particular village had been chosen for its remoteness, we are told, "and therefore relative isolation from European degenerative influence . . ." Which remark in itself is revealing.

The French administrator's task on the occasion of this visit was to induce the villagers, in danger of dying out, to adopt certain precautions intended to prevent illness and death. As for instance, the use of quinine and mosquito bars to ward off malaria. Although some disconsolating experiences were met with, the French official remained hopeful. "But after all," he said, "first things first. Build up their health and numbers, and then we can start worrying about educating them out of their superstitions. The main thing is to create one model village."

This optimistic frame of mind was not to last long. As the two men were leaving the village, the interpreter who had been used in the palaver asked the administrator something which evidently embarrassed him. It seemed that he was inquiring for two villagers who had gone to work on

a plantation, and had not returned. The administrator was afraid that they had died of malaria. Had not the families been informed? The interpreter said, yes, but that they wanted to be quite sure, as it meant holding the special ceremonies for those who die in a far country, which were very expensive and took two years to complete. The administrator groaned: "There go the quinine and the mosquito nets. In the ordinary course of events a death uses up the village income for a month, so imagine what this will cost!"

But the interpreter had not finished. "Prak (the village chief) has sent five men to the plantations," he said. The administrator exploded, throwing up his arms in Gallic despair. "It's quite hopeless," he said. "I might as well give in.... You see what I'm fighting against. If the planters can't get the labor any other way, they bribe the chiefs. They even gave one chief a Jeep." He went on to explain that every Moi was obliged to work fifty days a year, either on the roads or in the plantations. Once the planters got him, he was usually tricked into signing a contract and found himself condemned to virtual slavery, which, after the happy-go-lucky tribal life, soon broke his heart. "They have to put their thumb-mark on a paper for everything issued to them, including their tools," the administrator said, "so nothing is easier than to slip in a contract worded in any way the planter likes."

Asked by the Briton if it were not possible to investigate all cases where men failed to return after completing their fifty days the administrator shook his head. "I've gone as far as I can go," he said. "I used to insist on all contracts being signed in my presence, but the planters soon found out that I had no legal justification. If an admin-

istrator makes too much trouble for them they put on the pressure at Saigon to have him removed, so that the most that any of us can do is to hamper them in small ways. There's another aspect of the situation," he said. "We are supposed to drill into these people how much better off they are with us than they would be with the Viet-Minh. We have to tell them that the Annamites would wipe them out if they ever came here. But what happens in practice? Why, the Viets leave them strictly alone. If they take any food from the villages, they pay for it. As for us—well, you see how it goes. The Viet-Minh can safely leave us to do their propaganda for them."¹⁾

It is this statement reminded us of something we were told not long ago. At a certain Catholic University of our country, a priest, a native of Indo-China, of whose hinterland the British writer speaks, is pursuing higher studies. While discussing Far Eastern problems with a group of friends, he is reported to have said: "The people, including Catholics, hate the French more than they do the Communists." The reason for this attitude is obvious. Moreover, the evils of the plantation system revealed in the article quoted from, are by no means found only in the French colony of farther Asia. Even the inhabitants of the South Sea Islands not long ago were exploited by powerful groups of planters. And one of the last services Sir Roger Casement rendered humanity was to reveal the ruthless manner adopted by dealers in raw rubber towards the Indians employed by them to gather this substance in the forests of the United States of Columbia. The world was duly shocked, but not for long. Nevertheless men wonder, Communism should prove attractive to so many!

In Behalf of Seamen

The Apostleship of the Sea

AT its annual convention, conducted at Philadelphia in 1926, the Central Verein recommended to affiliated societies and members co-operation with the Apostleship of the Sea, at that time represented by branches in several parts of our country. This feeble attempt to call to the attention of our people a movement of so necessary a kind as *Apostolatus Maris* resulted only in establishing an occasional contact of the Central Bureau with Catholic Seamen's Clubs in various parts of the world. We have at times furnished them magazines, leaflets, and rosaries.

Late in the summer of this year, *Apostolatus Maris* held its Twelfth International Congress in Rome under the immediate Patronage of the Holy See, with the Secretary of the Sacred Consistorial Congregation, Cardinal Piazza, presiding as the Holy Father's representative. The organization's magazine remarks in this regard: "No greater evidence could have been given of the paternal sympathy of the Holy See for the men of the sea and its concern for their welfare than this."

Cardinal Piazza's inaugural address was indeed

¹⁾ Loc. cit. Sept. 23, 1950.

well designed to arouse understanding and appreciation for a movement which has faced many difficulties and experienced many adversities since it first came to life, in the second decade of the present century. Having outlined the various steps which led to the organization of this endeavor, the speaker declared:

"What a magnificent realization of the Catholic Apostolate, lighted by the smile of Our Lady, Star of the Sea! Today *Apostolatus Maris*—giving a few simple statistics—exists in 17 countries and has 155 Chaplains, 68 of whom are attached to the clubs. With a view to unite still more closely the whole organization to the centre of the Apostolate, which is the See of Peter, its supreme direction has been confided to the Sacred Consistorial Congregation, leaving intact the authority of the local Ordinaries, so that in this way the august wishes of the Roman Pontiff can be transmitted and carried out. My humble presence here at the Twelfth Congress of *Apostolatus Maris* has no significance other than this, directed towards a programme of study and actuation truly apostolic."

"All this program," the Cardinal said, "is indeed inspired by one fundamental preoccupation; *the gravity and urgency of the problem*. For you who live in the midst of these anxieties and who, every day, have the most bitter evidence of these facts, it may seem superfluous to speak of them: but public opinion must be informed of them. There is not perhaps any class of workers more exposed to perils than the seamen. Perils encountered on their voyages; in their contacts with people of other races, language, customs, principles and social conditions. And in the ports which are the nodal points of commerce and of the cross-currents of life and thought, there are for them also the fascinating attractions of relaxation and vice. From such contacts it is impossible that there should not come temptations and reactions, shaking them to the depth of their being and compromising not only their material well-being, but still more, their very souls. The life of the seaman, reft apart from the family and the companionship of loved ones for long periods and linked with another kind of life, not seldom vicious, is made the more dangerous by the fact that on some great liners, a luxurious worldliness prevails to the point of licence, that would be considered intolerable in normal civil life."

The obligations imposed by these conditions on

the Apostleship were stressed by the speaker, who, among other things pointed to the need of training for this service. "The most arduous side of the problem of helping the seamen," Cardinal Piazza said, "is that concerned with the training of the priests and laymen for the work. Not every form of ministry is equally adapted to every class and to make it fruitful to the seamen, one must understand their mentality, their environment, the warp and weft of their daily life, their needs; their dangers. To chose and prepare priests for such a ministry is indeed a delicate task and to instruct them in all they must know in ministering to the seamen is one of the most noble and meritorious tasks of *Apostolatus Maris*. With the priests go the laymen, their consuming zeal integrated in the ministry; every divine ministry should have its Baptist, making smooth the way of the Lord. So there are services reserved exclusively for laymen, who are not wanting in initiative and methods of work. Catholic Action sees in all this a vast and splendid field open to its activities which cannot but be fruitful when applied according to the special needs of this work."

In addition to this important declaration, which is applicable also to other fields of Catholic Action, we would wish to call attention to the Cardinal's words regarding the need of organizing the movement: "The Congress will surely grapple with the fundamental problem of religious and moral services in all its immensity but it must also deal with the problem of organization, so important and efficacious for the success of any apostolate. Dealing with Italian Catholic Action in a recent 'Esortazione' (25th January, 1950) the Holy Father pointed out the necessity of having organization adapted to '*the peculiar needs of our times*' and called upon Catholics to 'understand this complex and profound phenomenon of present day history' and 'to learn always to make the best use of the advantages of corporate life'."

Sentences grave with meaning which indifference and apathy refuse to consider seriously.

From an English source: "As a matter of sheer material fact there cannot be equal opportunities for all and there cannot be higher education for all. What should be demanded is much better *lower* education for all, especially in speech and language, both of which have been grossly and criminally neglected."

Rural Welfare

Flight from the Land and State Socialism

AT the present stage of the mechanical age the American farmer has reason to contemplate in what direction developments are forcing him to go. Writing in *Farm News* published for Indiana Farm Bureau cooperatives, Mr. I. H. Hull—called “a cooperative apostle”—points to circumstances of a disquieting nature, disclosed by preliminary census reports. “While the total population of the United States has doubled, from 76 millions to 151 millions during the half century,” he writes, “the farm-population has actually dropped from 32 millions to 28 millions.”

Moreover, in 1900—44 per cent of the American people actually lived on farms. Fifty years later, only 18 per cent, or less than one out of five, are classified as farm residents. And this decline of the country’s farm and rural population has steadily proceeded for fifty years in spite of numerous efforts on the part of legislators to stem the flight from the land, the desertion of mother earth, which, practiced by Greeks and Romans helped prepare their downfall.

The writer in the *Farm News* uses the opportunity to remind his readers of the folly of expecting the solution of their problems to come from the State. “Many,” he says, “who formerly thought in terms of government aid, when the farmer controlled forty-four per cent of the votes, will now realize the utter folly of building their

security on legislative enactment while eighty-two per cent of the population live off the farm and have only a very indirect interest in the farmer’s welfare.

“In the face of the new record, the wise farmer will depend on help from government agencies only in emergencies or for stabilizing efforts, and more and more will enlarge his farming activities by taking ownership and control of those off-the-farm services he needs.”

If farmers are to make their own this sane opinion, it is necessary to destroy the concept, “by no means confined to convinced Marxists,” of the State as a kind of master-mechanism—not, as Julian Jenks remarks, in his volume “From the Soil Up,” “for eliminating or even modifying the mechanisms of capitalism, but for coordinating them and running them more efficiently than the capitalists themselves have done.” State socialism has no remedies capable of curing rural ills. Both Julius Caesar and the Emperor Augustus in their days engaged in serious attempts to reform the agricultural situation in Italy, but accomplished nothing of value. It even came to pass that the tillers of the soil were deprived of the freedom to leave the land, cultivated by them unwillingly as profitless ventures. At the same time, membership in guilds of certain classes of workers, who had to do with agricultural products, was made compulsory. Nevertheless, the flight from the land continued and famines were frequent.

A Timely Question

IN the course of an address, delivered at the annual summer school of the Tyndale Catholic Social Guild, of Newcastle, Fr. Lewis Watt, S.J., made the following statement which invite thought and discussion:

“We are concerned with the social apostolate, with the endeavor to build up a better social order—that better social order for which the Popes strive—because by this better social order the redemptive work of Christ is advanced. Because a better social order means a greater respect for the rights of others as human persons, so it means less injustice in society, less distrust between classes, more emphasis on what unites them and less on that which divides them. The greatest evil in the world today is the neglect of Christ and His

teaching. Our social organization needs Him more and more. In our own day there has been a great extension in what has been called the Welfare State.

“Are we becoming used to the idea ‘the country owes me a living?’ We may yet find the Welfare State will destroy itself if the citizen takes the benefits and shirks the responsibilities. What we need is a motive to work for, some reason that is not merely material, not merely financial. For instance: our duty to our country, our family, our neighbors.

“Any kind of Welfare State, and as Catholics we stand for some kind of Welfare State, demands the co-operation of its citizens in production as well as charity and justice in distribution. If the Welfare State is to survive, it must be grounded on Christian principles instead of materialism.”

SOCIAL REVIEW

Catholic Social Action

THE GRAIL in Scotland, who staffed Ogilvie Training College, have been planning new means by which their work of training Catholic Youth Leaders may be extended. Last summer eleven students of Ogilvie College graduated as leaders after completing a year of study and practical work. This residential course for full-time leaders has now been suspended temporarily, owing to Government economy cuts.

But the need for training Catholics to take the lead in youth and social organizations is vital, so a new form of training is being planned particularly directed at helping part-time leaders who wish to gain the proposed National Leaders' Certificate. The College has acquired a caravan which is to be used as living and sleeping quarters by the organizing staff and will operate as a sort of mobile training unit.

MEMBERS from twelve different countries were present when St. Joan's International Social and Political Alliance held its annual council meeting and conference in Rome. Reports were received on work carried out with the United Nations during the year on such subjects as Human Rights, Traffic in Women, Equal Pay and Slavery.

The conference was addressed by two Italian Catholic women members of Parliament, Signora Colini Lombardi and Signora Gotelli who stressed the importance of Catholic women taking part in public life. Members were received in audience by the Holy Father at Castelgandolfo.

STUDENTS from several seminaries in Britain and from the Beda College, Rome, and the English College, Valladolid, Spain, during their recent summer vacation visited shipyards, engineering works and coal mines in the Newcastle area of England as part of their training in a week's study course organized by the Young Christian Workers. There they saw at first hand how the young workers of England live and work in a heavy industrial area.

Nearly 100 young students from all over the British Isles attended the course, designed to show future priests the environment of the young worker and to gain the interest of seminarists in the work of the YCW.

On the opening day, the seminarians were told that each year about 60,000 boys and girls leave school and enter working life. "There, abandoned, isolated, inexperienced they are subject to the pressure of an environment and atmosphere which is overpowering, an environment which overwhelms them."

Socialized Medicine

THERE will be no need for socialized medicine if cooperative government medical services reach their goal, Rev. Michael MacKinnon, director of Urban Adult Education at St. Francis Xavier University, Antigonish, N. S., told the Cooperative Medical Services Federation of Ontario, which met at London, Ont.

Father MacKinnon praised the Prepaid Hospital and Medical Services act passed by the Ontario government last session. He spoke to delegates representing 150,000 persons in the 41 cooperative units formed in Ontario during the last six years.

Cooperation

CONSUMERS' cooperation, frequently attempted in the course of a century, has not attained in our country the influence it has enjoyed in England since the days of the Rochdale pioneers. However, new beginnings made in recent years promise a gradual but steady growth of the movement. Thus the Consumers' Cooperative Association of Eau Claire, Wis., one of the largest urban cooperatives in the United States recorded a turnover of \$1,250,102, and a net profit, or direct saving, of \$32,828, for the year ended June 30, 1950. This was a gain of \$313,000 in sales, and of more than \$15,000 in direct saving, over the preceding year.

A patronage refund of \$22,828 is being paid in shares, and interest on shares is being paid to the amount of \$6,097.

Nationalization

AT its conference, conducted early in the fall the National Federation of Building Trade Operatives, of Great Britain, put forward the outline of a plan for nationalizing both the major part of the building and civil engineering industries and also the entire supply of building materials—not only cement, bricks and castings, but also timber, paint, wall-paper, and electrical equipment and apparatus. Indeed, it urged that the nationalization of the supply of materials ought to come first, and seemed to hold that nothing much could be done without it. The Federation also favored the nationalization of land, as a necessary step towards getting the best allocation of sites of the right shapes and sizes and towards

making the re-planning of our towns a really workable proposition.

The Federation did not, however, enter into any detail about either land or materials: it was not even clear whether it was proposed to nationalise the whole range of industries producing builders' materials—a very tall order—or only to establish a central wholesaling agency under the State through which the building industry would receive all its supplies.

Recruiting Farm Labor

WHAT the *New York Times* called the "biggest non-military air-lift in history" showing the feasibility of moving large numbers of seasonal farm workers over long distances by air was dramatically demonstrated in June. About 5,000 farm workers were flown from Puerto Rico to Saginaw, Michigan, by four-engined airliners of Pan American World Airways and Eastern Airlines, in the space of a few days, to thin and block sugar beets.

The arrival of the Puerto Rican workers saved much of Michigan's 140,000 acres of sugar beets whose harvest value was estimated at about \$14,000,000.

The undertaking began tragically, however. A non-scheduled airline had been contracted to transport the workers. But the first flight ended in disaster and the loss of 28 Puerto Rican lives when the plane crashed in the Atlantic. The Insular government immediately cancelled its approval of the non-scheduled carrier's contract. Certificated scheduled carriers took over and did the job swiftly and safely.

The Welfare State

IN reply to the boast, heard at this year's Congress of British Labor, that "poverty has been banished and the old folk are better cared for than ever before," the *Catholic Times*, of London, has published the following statement:

"True, the dire destitution of the years of depression have given way to an era of comparative prosperity. But the constant criticism in Labor ranks of the cost of living belies the assertion of the total abolition of poverty.

"And as for the care of the old folk, the report of the National Old People's Welfare Committee says that the aged sick in many parts of the country are worse off now than under the old poor law.

"This must be so in a materialist-minded bureaucracy in which the aged sick are but an incubus whom it is nobody's business to bother about. After all, for the materialist the social problem of these aged sick could

easily be solved by a dose of strychnine; it is only in a Christian community that the incapacitated have worth as human beings."

Social Securities

A USTRALIA is experiencing one of the usual results of introducing a large-scale Social Service Scheme, a failure to finance benefits by current appropriations. Senator Spooner, Minister for Social Services, said that the cost of social services in Australia had increased from £16m in 1938 to £92m in 1950.

He pointed out that if Australia experienced an economic recession, tax receipts might fall, but the demand for benefits would increase. He added that if the community agreed that social service benefits were to be available to all and not subject to a means test, then more money would be required to pay for them.

Extension of Life's Span

THE average length of life of white women in the United States has reached a new high of 71 years. The average for white men is 65.5 years. These figures were compiled by the Public Health Service, U. S. Federal Security Agency, based on 1948 death rates. Although the average longevity of nonwhites is lower—58.1 years for men and 62.5 for women, the difference in average longevity between whites and nonwhites has decreased from about 15 years in 1900 to about 8 years in 1948.

On the other hand, the difference in average length of life between men and women in the United States has steadily increased from less than 3 years in 1900 to 5½ years in 1948.

Industrialisation

GREAT hopes attach to the industrialization of their countries by the people of eastern Asia. Recently Pakistan's Prime Minister, Liaquat Ali Khan, reiterated the determination to industrialize the country as rapidly as circumstances permit. He said, "For industrialization we need machinery, we need capital, but above all we need education. By education I mean not only technical education, but education in general."

Mr. Liaquat Ali Khan, who was speaking at the opening ceremony of the Pakistan International Industries Fair, said that though the Government was determined to develop the industries it would not do so at the expense of agriculture, which is "certainly the oldest and perhaps even now the most important industry in the world."

Education

IN an outspoken manner the *Tablet*, Brooklyn's Catholic weekly, discusses what is indeed a public scandal. Having pointed out the extent to which the City College of New York had departed from its original purpose, the editorial referred to, continues:

"We must confess an article in the New York *World-Telegram and Sun* made us, and others wonder what now passes for education and what the taxpayers, the people of New York City, are being dunned for. On the day's "educational" program at City College, as related, were the following:

1. Lilly Christine, "the Cat Dancer in Pub Shows," discussed the cavorting of those in burlesque or "hootchie-kootchie" shows.

2. Hon. Herbert Lehman was addressing another group at the college "on certain aspects of politics."

3. Dr. Lena Levine was briefing another audience on "planned parenthood."

4. Dr. Corliss Lamont, well-known Communist, was also engaged in lecturing.

"The program was treated in a very jocose way by the newspaper," the *Tablet* continues, "That such stuff is labeled education, for which a public institution is utilized, is a disgrace; that the public is taxed for such 'education' is a scandal."

Luxury

CONSUMERS are expected to set a new spending record for tobacco products during the fiscal year 1950-51. With high employment and income in prospect, cigarette consumption probably will top all past peaks while use of other tobacco products may increase over 1949-50.

Exports of tobacco leaf in 1949-50 are expected to be close to the last fiscal year's level when they were highest in 3 years.

Punishing Drunken Drivers

SASKATCHEWAN motorists convicted in the United States of drunken driving automatically suffer a six-month suspension of their Saskatchewan operator's license, the chairman of the highway traffic board has announced.

While most drivers in the Province know that a six-months' suspension is imposed on motorists convicted by Saskatchewan courts of drunken driving, it was not generally realized that the same penalty would follow conviction for this offence while the motorist was on a visit to the United States.

In a recent case, a Saskatchewan driver, convicted in the U. S. of driving while intoxicated, had his driving privileges suspended for twelve months by the State authority concerned and, in addition, was fined \$110.

Women Toilers

THE numbers of married women in the labor force have steadily increased since the 1940 census period and this most recent estimate shows the 1949 proportions of married and single women in the labor force to be the reverse of those reported in 1940.

Of the 17 million women in the labor force in April 1949, 51 percent were married, 33 percent were single, and 16 percent widowed or divorced. In 1940 the proportions were: 36.5 percent married, 48.5 percent single, and 15 percent widowed or divorced.

Farm Indebtedness

ACCORDING to a release by the Department of Commerce, total farm mortgage debt had risen to \$5.4 billion by the end of 1949, an increase of \$300 million in a year and a half billion in two years.

Farm debt, other than mortgage, stood at \$6.4 billion at the end of 1949, \$900 million more than a year earlier, a rise of almost \$3 billion in only two years.

Overproduction

THE potato crop this year is expected to total 420 million bushels, 18 million bushels larger than last year when the Government bought nearly 77 million bushels for price support. But the Government may not buy any more potatoes than last year for 2 reasons:

Moderately lower prices may result in increased consumption, and many producers are not eligible for support because marketing agreements and orders were not approved.

Mechanization of the Farm

ACCORDING to information provided by Crop Correspondents for BAE, one of the outstanding changes in haymaking during the last decade has been the increase in the baling of hay. In 1948, farmers baled about 47 percent of all hay harvested compared with 27 percent in 1944 and only 15 percent in 1939.

Use of the windrow pickup balers has increased rapidly. In 1948, these machines accounted for more than three-fourths of all hay baled, compared with about half in 1944 and about a sixth in 1939.

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

XIX.

Finis

THE reports of these events write finis to the "history of our beloved Teutopolis during World War I." Naturally lessons, practical lessons, yes, a whole litany of lessons could be drawn from our turbulent experiences. However, this story has not been written with a didactic purpose in view; it has been a work of love for the author and he leaves it to the acumen of the reader to draw his own conclusions from these relations. Should a reader find them to contain food for thought, it would be a source of gratification to the chronicler. But this would only be a by-product. The author's purpose has been to erect a modest marker to the memory of the splendid spirit of loyalty of the people of Teutopolis in the war years and to the fair-mindedness that prevailed with the citizens of Effingham County, in general, and guided them in our common crisis.

No doubt, we, the people of Effingham County, lived through an additional crisis, together with that of World War I. Due to the dissonant character of the people who had settled Effingham County, dissonance existed in this community ever since pioneer days. These opposite elements were commonly known as "Germans" and "Americans." Teutopolis was predominantly German and isolated, since it was surrounded by a number of German parishes; hence naturally slow in the process of Americanization. The villagers were thrifty and almost exclusively Catholic; and worst of all, in the eyes of the "Americans" they were "dominated" by that queer, antiquated, medieval institution of priests, called Franciscans. All this our neighbors considered incompatible with true Americanism; they believed Teutopolis to be too much in sympathy with the fatherland and even with the Pope, a foreign element, more or less averse to American traditions and institutions. This attitude of the "Germans" the "Americans" resented. For the same reason the people of Teutopolis and their ways were forever being attacked

with slurs, insinuations and stupid insults, especially during school elections and political campaigns. Naturally the "Germans" of Teutopolis resented the imputation of lack of loyalty to our country constantly directed at them. They knew that their forbears had come to America with the sincere desire to be Americans; they knew also that their own patriotism was genuine. The history of Teutopolis substantiated that claim.

It is not difficult to understand that, our country having declared war against Germany, with espionage and rumor-mongers busy throughout the land, antipathies became dangerously intensified, though both parties meant well. In fact, resentment rose to white heat. And when the State Committee of Defense, taking for granted a lack of patriotism in Teutopolis, made bold to call for a loyalty demonstration, our men interpreted this move to mean lessons on patriotism were to be administered to us. Coming to the meeting in the bank that Saturday evening on March 30th, after the letter of the Defense Committee had been read, I realized the occasion to be charged with TNT. If the more resentful had had their way and if some of their utterances had reached the public, that meeting could have proven disastrous for Teutopolis. Some scorned the action of the Defense Committee and wanted to ignore the letter.

It was fortunate that the appeal, "to remain cool" was heeded and that we were forced to present our case before the mass meeting of Sunday, April 14th. It was doubly fortunate for us that at this meeting there was found in the opposing camp the Hon. Harry S. Parker, an attorney from Effingham. He had been selected by the Defense Committee to address Teutopolis on patriotism. He had the notes for that speech in his pocket, but he never made use of them. He had the intelligence to recognize the sincerity and honesty of character of the people of Teutopolis and the psychology of the audience; and, best of all, he had the courage to defend publicly the patriotism of his fellow Americans of German descent. His brief, extemporaneous, inspirational speech swung public sentiment in our favor. The classical oration of Father Joseph Meyer, O.F.M., before the large audience in the open air, completed the transformation.

That the grudge of the venerable G.A.R. continued after the magnificent Loyalty Demonstration, was quite pardonable. The flag had re-

ceived an unfair treatment at the funeral of their comrade, and they had the idea that the Church had forbidden the display of the colors in the Church during Catholic funeral services. The imposing military funeral of Sergeant Ferdinand Delker reconciled the G.A.R. and reacted upon Effingham County, and beyond, like a bright and peaceful sunset after a turbulent day, leaving in its wake the blessings of peace, the peace of a lasting "good neighbor" spirit.

EPilogue

(May, 1946)

It is easily recognized that this monograph was written largely in the political and social atmosphere prevailing in the years immediately preceding and immediately following the outbreak of World War II. The air was still pregnant with extreme nationalism and anti-clericalism, better, possibly, with anti-Catholicism. Though locally, in the large Teutopolis community, we had overcome these two serious handicaps to domestic peace, the general conditions prevailing in our country were still sufficiently threatening to induce the Most Rev. Bishop James A. Griffin, of Springfield, Illinois, to make use of the occasion of the centennial celebration of Teutopolis, begun on the day after England had declared war against Germany, to warn his audience, because it consisted mainly of Catholics and German-Americans, to guard against the danger these two sources represent. Fortunately, however, there was from the beginning of this war a marked change of attitude of the non-Catholics and non-Germans in our country towards our people; it was a triumph of fairmindedness on the part of our fellow citizens towards Catholics and Americans of German descent. And many factors have contributed to this about-face.

Doubtlessly, the encyclicals of our late Popes, constantly calling for the much needed social reform, condemning "power politics" and demanding a just peace; the fact that the American hierarchy re-echoed these principles at their annual meetings in Washington, D. C.; furthermore, the generous response of Catholics to the call of our Government for men and means in both wars; especially the work of the K. C.'s in the first World War and the total absence of prejudice amongst our boys in the Second World War; all of these circumstances have, no doubt, won universal respect for Catholics.

Moreover, the Church's insistence on the sanctity of the home and the indissolubility of the marriage bond, condemning flighty marriages and frivolous divorces, and the subsequent alarming decrease of birth rate; and her opposition to prohibition, and especially to a purely secular education imparted in our public schools, having evoked much resentment in the past,—have by this time been fairly well vindicated by experience. Seriously minded individuals and organizations begin to recognize the claims of the Church. It is encouraging and worthy of commendation that such a large, religious body, as the General Council of Congregational Christian Churches, held in Pittsburgh in the fall of 1944, unanimously declared themselves in favor of religious instruction in our public schools. Our real and better Americans recognize that religion and morality, as emphasized by Washington in his memorable farewell address, are the indispensable props of our national well-being.

For similar reasons we experienced no anti-German hysteria during World War II. The National German-American Alliance, the cause of so much bitterness during Wilson's second campaign, is barely remembered any longer. The loyalty of Americans of German descent has been established beyond a doubt. The great Central Verein, now almost a hundred years old and serving in some thirty states, has not only never been seriously suspected of disloyalty but is favorably commended by the Government for its exceptional and extensive social welfare work. Finally, credit is due to President Franklin D. Roosevelt for declaring, at the beginning of this war, that he wanted every American citizen, irrespective of national descent, to be considered a hundred per cent loyal, unless the contrary be proven. The simple fact is, there was no anti-German sentiment in this country. This is so true that not even a ripple was caused by the appointment of an American of German descent, Gen. Dwight Eisenhower, as chief commander of the great European invasion, if we except Hitler. It is reported that he was much irritated when he learned that he would have to defend his "fortress Europe" against a "German." Apparently the Fuehrer sensed an ill wind in the ominous name "Eisenhower" (originally Eisenhauer), and for once his vaunted "intuition" did not deceive him.

It should be noted that extreme nationalism which, according to Hilaire Belloc, had received such a strong impetus in France under Cardinal

Richelieu, and which flourished in Europe well over a hundred years and finally flowered in the "super-race" of the Hitlerites,—stands condemned by its own fruits. It is evident that the nations are today grouping themselves into two opposing camps: the one we may call pro-God and the other anti-God. The pros proclaim God as the author and ruler of human society, *and the eternal destiny of man*, the antis disclaim God and man's eternal destiny. To what extent these two camps will clash, time will tell. But clash they will, because their ideologies are positively irreconcilable.

In view of the above-mentioned developments, the monograph may have lost some of its apologetic interest, which it would have had yet a few years ago. But as a record of the growth of a saner view on racialism, nationalism and religious tolerance, with which we were fortunate enough to be blest during World War I, as far as the large German-American community of Teutopolis, Illinois, is concerned and which is steadily gaining ground,—the value of this relation will endure.

A Humble Educator

A REMARKABLE relation has appeared in the *Sioux Chieftain*, published by the boys and girls of St. Francis Mission, South Dakota; a tribute to a lay brother in the Society of Jesus. Andrew Hartmann, who departed this life in St. Joseph's Hospital at Alliance, Nebraska, early in August, 1949, seventy-four years old. The account is of particular value, because it was written by one of the pupils, Raymond Whiting, who draws this portrait of his subject:

"Brother Hartmann was a carpenter by trade and served in this capacity (at St. Francis Mission) until the last. He was known as the builder of St. Francis Mission and was the friend of its many students. Besides erecting the concrete Mission building, Brother found time to help the townpeople to build their homes, repair their furniture, sharpen their axes, frame their diplomas and special pictures. On the few occasions that Brother Hartmann left St. Francis Mission, he went to build another church, another home, another mission.

"From his carpenter shop Brother Hartmann turned out men destined to become foremen of large construction companies, skilled independent carpenters as well as capable men to stay at St. Francis as builders, carpenters, painters.

"Brother Hartmann was proud of all of his boys, whether they became successes or not. If you were to ask these boys which were the best years of their lives, I am sure they would say the years under Brother Hartmann here at St. Francis Mission. Knowing he did not want thanks, these boys never gave any thanks to Brother Hartmann by words. He was a soldier of God and a builder of men who did not expect thanks. The only thanks Brother Hartmann wanted was for his boys to go out and make use of the things he had taught them."

At Brother Hartmann's funeral, August 11th, Most Rev. Bishop McCarthy of Rapid City, South Dakota, spoke; but could he give testimony more eloquent than that expressed in the simple words of the brother's Indian biographer? What was said by the Indian boy by no means exaggerates or over-estimates the value of the activities and influence Brother Hartmann exercised.

In the fall issue of *The Jesuit Bulletin* (October 1949), a more pretentious publication than the school journal referred to, Brother Andrew Hartmann, S.J., is spoken of as one "whose name for years has been a household word on the Rosebud and Pine Ridge Reservations of South Dakota. This outstanding Brother literally built up St. Francis and Holy Rosary Missions and taught his trade of carpentry and knowledge of music to generations of Indians. Also nineteen mission churches, three buildings at St. Stephen's Mission, Wyoming, a provincial's residence and parochial school in Portland, Oregon, and numerous homes testify to his dynamic activity."

Such are the men who are the salt of the earth which the world refuses to recognize as a savor!

Collectanea

A MEMBER of the Catholic State League of Texas, Mr. Ben Schwiegemann, of San Antonio, has informed us that the community of Catholic farmers of low-German extraction who founded Teutopolis, Illinois, later on organized a band of colonists from among their own people and sent them to Texas. The project was financed in the same manner as the original German colonization society which had established the settlement of Teutopolis: By the small contributions of members over an extended period.

The colonists travelled from Illinois to Texas

covered-wagon, and are supposed to have arrived at their destination on November 11, the Feast of St. Martin of Tours. For this reason, it is said they wished to name the new settlement St. Martin's; but because they were informed there was already a post-office by that name in the State, they called the place Tours. These settlers, according to our informant, were the original inhabitants of Tours, Texas.

From among a lot of worthless old books we recently salvaged an interesting German-American, published at Harrisburg, Pa., in 1842. It is a compact "American Dictionary of the English and German Languages, Containing All the Words in General Use, etc." by P. J. Kunst. The two volumes of a total of 800 pages, were printed and published by G. S. Peters. The copyright was obtained in 1836, but the author seems to have completed his work late in 1835, because the preface is dated at Harrisburg on December first of that year.

The author's reasons for compiling the Dictionary are of particular interest:

"No apology it is presumed, need be offered for the publication of the present work. The import-

ance of a more general and intimate acquaintance with the language and literature of Germany cannot but be acknowledged by all who feel any interest in the advancement of the American literary character, while the necessity of a correct knowledge of the legal and general language of our country must be as sensibly felt and admitted by our German population, which, at present, forms so large and so respectable a proportion of our community."

Having referred to the merits of the *writings* to be found in the German language and the need of a more profound knowledge of the language for this reason, the author continues:

"To men in business of all classes, where the population is so mixed as ours, of the German and English character, the importance of a knowledge of both languages is too familiarly apparent to require any comment; it is observable almost at every turn and in every transaction."

The compiler of the dictionary furthermore states in his Preface: "There has been no publication of a dictionary in this country heretofore as was calculated to answer the desired purpose." Namely, to make more familiar knowledge of the two languages, to both Germans and Americans.

Book Reviews

Received for Review

Archambault, S.J., Rev. Joseph-Papin: Figures Catholiques, Institut Social Populaire, Montreal, 1950. No price.

Watterott, Ignaz, O.M.I.: Guidance of Religious, Considerations on the Duties of Religious Superiors, Herder, St. Louis, \$6.

Bolshakoff, Serge. Russian Nonconformity, Westminster Press, Philadelphia, Pa., \$3.

Faherty, Rev. William B., S.J.; The Destiny of Modern Woman, Newman Press, Westminster, Maryland, \$2.50.

Jesuit Beginnings in New Mexico, 1867-1882: by Sr. M. Lilliana Owens, Ph.D., in collaboration with Rev. Fr. Gregory Gohi, S.J. and Rev. Fr. J. M. Gonzales, S.J., Revista Catolica Press, El Paso, Texas. Paper bound \$1.50. Cloth bound edition \$2.00.

Ancient Christian Writers: St. Gregory the Great, Pastoral Care. Translated by Henry Davis, S.J. Newman Press, Westminster, Maryland, \$3.00.

O'Brien, John A. The Art of Courageous Living, McMullen Books Inc., New York, \$2.50.

Callan; Rev. C. J., O.P., S.T.M., Litt. D. Sermon Matter from St Thomas Aquinas on the Epistles & Gospels of the Sundays & Feast Days (Advent to Easter). Herder, St. Louis, \$5.

De Meulder, E., S.J. The Whole World is My Neighbor. Van Mierlo-Proost & Co., Turnhout, Belgium, 1949. \$2.30.

Reviews

Temple, Patrick J., S.T.D., Pattern Divine or Our Lord's Hidden Life. Herder, St. Louis, 1950. 389 pages. \$5.

THIS attractive volume is packed with inspiring truths and facts which anyone who loves Our Lord will cherish always. My own reading of it was one of the most enjoyable reading experiences I have ever had, and my sincere wish is that others may likewise avail themselves of this opportunity to see with the help of this volume those beautiful years of Our Savior's early life on earth.

Christ's *hidden* life is the longer part of His earthly stay with us. He concealed to a great extent His divine character by not manifesting Himself by public preaching and miracles. Yet in His early years the Savior did not hide Himself in a desert or live apart from people, choosing rather to live as a carpenter with daily social contacts and many associations with other men. There are perfect lessons in those early years of special importance for us today, and the answers to questions of vital concern to us in our present confused world.

In the Foreword to *Pattern Divine*, Father Voste says that Patrick J. Temple's work is "positive and constructive" "unique in its kind, a standard work, a monument

in honor of the hidden life of our Lord . . . I recommend it therefore to theologians and exegetes and as well to all those souls who desire to make their life conform more and more to our divine Model, Jesus . . ."

Especially beautiful are the chapters on the Mother of Jesus, and the Name. In the latter, Father Temple explains very simply but clearly how appropriate it was that the name "Jesus" be given to the Christ Child, because it means "God is Savior" or "God saves."

Other chapters discuss most interestingly the homage of the Magi, the exile of the Child Jesus in Egypt, His home life at Nazareth, His visit among the learned Doctors, His work and many contacts with His neighbors and employers. In all, there are 28 finely developed chapters of captivating interest. In an appendix several useful discussions are treated, such as the date of our Lord's birth.

What stands out prominently throughout the whole book is the perfect balance between solidity of historical knowledge and warmth of piety. The author quotes several hundreds of authorities, gives a bibliography at the end of each chapter, and makes use of both the Old and New Testament sources, yet it is always the beloved Divine Savior Who is in focus!

JOHN JOLIN, S.J., PH.D., S.T.L.

More About Dom Marmion. Tr. from the French by the Earl of Wicklow (William Cecil Howard.) B. Herder, St. Louis, 1950. \$1.75.

With the publication of Marmion's, *Christ the Life of the Soul* in 1918, the Catholic world almost immediately realized that a new avenue to Christian perfection had been opened. The publication of *Christ in His Mysteries* and *Christ the Ideal of the Monk* confirmed the first impressions.

But just what was different, and in the judgment of many, better, in Marmion's works was a matter of opinion. Some maintained that his grasp of the Scriptures, especially the epistles of St. Paul, were of paramount importance. Others attributed the success of the works to an understanding of the Fathers and appreciation of the liturgy, coupled to his experience as a professor of philosophy and theology.

While the purpose of *More About Dom Marmion* is not the solution of this question, it does shed some light. After a biographical sketch by the translator, the Earl of Wicklow, the second section of the book is devoted to the sources of Abbot Marmion. In the form of essays, which were originally published in 1948 in *La Vie Spirituelle*, the influences of the Bible, St. Paul, and the liturgy as manifested in the writings of Marmion are discussed. Included in this section is a chapter from an unpublished work, *Christ the Life of the Priest*.

The last section, and perhaps many will consider this the most important to an understanding of Marmion, is entitled The Doctrine; it is divided into two parts: "The Christocentric Quality in Dom Marmion" and "The Doctor of the Divine Adoption." In a searching analysis of Marmion's fundamental thought, Father Boulerand, S.J., the author of the first article, writes: "Now we will find that it (the fundamental character of Marmion's thought) has three special qualities, the simultaneous presence of which seems to be remarkable. These are as follows: a vision of all things in Christ,

but considered rather in His divine nature; close attention paid to the mystical effectiveness of each of His mysteries; and a conception of holiness as a divine life, communicated and lived: the life of Christ in us."

Quotations could, and probably should, be multiplied, but perhaps this review is already too lengthy for a short work. However, size does not determine importance, particularly if one is in accord with what the translator writes in the preface: "When opening the works of Dom Marmion, the reader finds the great Mysteries of the Faith, in the purity of their origins, and the genuine work of construction of the great tradition, the Fathers and St. Thomas; he finds these rid at last of that pseudo-literature, that sentimental emphasis, that refinement of interior analysis to which up to recently spiritual writers have thought they were committed."

It is safe to predict that Marmion's works will stand the test of time. For many they will be the avenue to Christian perfection. *More About Dom Marmion* is an aid to attaining this goal.

THEODORE LEUTERMAN, O.S.B.
St. Benedict's Abbey
Atchison, Kansas

Thibaut, Dom Raymund. Abbot Columba Marmion. Tr. from the French by Mother Mary St. Thomas. xiv plus 488 pages. Herder, St. Louis, 1949. \$5.

Thibaut, Dom Raymond. Union with God According to the Letters of Direction of Dom Marmion. Tr. from the French by Mother Mary St. Thomas. xxii plus 273 pages. Herder, St. Louis, (second impression) 1949. \$3.50.

It is appropriate that these two books be reviewed together, as they make a mutual contribution in understanding the interesting character of Dom Marmion. The first of these volumes is an historical and spiritual biography of the Abbot of Maredsous, compiled as carefully as possible from all available sources, including large excerpts from his personal notes, and letters which he had written to others in considerable numbers. The result is a much-annotated account of not only the external events in the life of this Irish priest who entered a French monastery of Flemish and German Benedictines, but of the psychological and ascetical development which he underwent. It moves slowly, but it will appeal to the many of Dom Marmion's friends who will welcome the profuse details and sympathetic comments and interpretations.

The second volume admirably supplements the first, in giving additional extracts from letters of the Abbot Marmion. These excerpts are prefaced by an attempt to reconstruct the situation which called for the letter or particular counsel given. They are, moreover, grouped under the several headings: union with God, general idea; its elements; conditions of progress; practice of the theological virtues; the life of prayer; the religious life, etc.

Each of these books will be found to contain the same tender love of God, the same fervent spirit as Abbot Marmion's other works.

W. J. O'SHAUGHNESSY, S.J.
Regis College, Denver

THE C. V. AND THE CENTRAL BUREAU

Officers of the Catholic Central Verein of America

Episcopal Spiritual Protector, Most Rev. Joseph E. Ritter, Archbishop of St. Louis.

President, Albert J. Sattler, New York, N. Y.

First Vice-President, James H. Zipf, Missouri.

Second Vice-President, Rev. Victor Beuckmann, O.S.B., Arkansas.

Third Vice-President, F. W. Heckenkamp, Illinois.

Fourth Vice-President, Mrs. Rose Rohman, Missouri. President of the Natl. Cath. Women's Union.

General Secretary, Albert A. Dobie, Hamden, Conn.

Recording Secretary, Joseph J. Porta, Pittsburgh, Pa.

Treasurer, John A. Suellentrop, Colwich, Kans.

Marshal, Harry Chapman, Wisconsin.

Trustees: Harry Jacobsmeyer, E. A. Winkelmann and Arthur H. Hanebrink, St. Louis, Mo.; Jos. A. Kraus, San Antonio, Texas; Joseph Kaschmitter, Cottonwood, Idaho; Edward Kirchen, San Francisco, Calif.; William A. Boerger, St. Cloud, Minn.; T. J. Arnold, Little Rock, Ark.; Charles Kabis, Newark, N. J.

Board of Directors: Frank C. Gittinger, San Antonio, Texas; Richard F. Hemmerlein, New York; Dr. Gordon Tierney, Minnesota; Dr. B. N. Lies, Kansas; Frank Stuerzer, California; Charles P. Kraft, Irvington, N. J.; Edward J. Hesse, Waterbury, Conn.; Max Nack, Milwaukee, Wisconsin.

Hon. Presidents, John Eibeck, Pittsburgh; Frank C. Blied, Madison, Wis.; Wm. H. Siefen, New Haven, Conn.; J. M. Aretz, St. Paul, Minn.

Committee on Social Action

Honorary Chairman, Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D.; Chairman, Joseph Matt, K.S. G., St. Paul, Minn.; Secretary, August Springob, Milwaukee, Wis.; Albert J. Sattler, New York, N. Y., C. V. President; Rt. Rev. Msgr. Anthony T. Strauss, St. Charles, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Rt. Rev. Msgr. Rudolph B. Schuler, St. Louis, Mo.; F. Wm. Heckenkamp, Quincy, Ill.; Nicholas Dietz, Ph.D., Omaha, Nebr.; John P. Pfeiffer, San Antonio, Tex.; Richard F. Hemmerlein, Syracuse, N. Y.; Dr. B. N. Lies, Colwich, Kansas; F. P. Kenkel, Director, Central Bureau, St. Louis, Mo.; Rev. Victor Suren, Co-Director, Central Bureau, St. Louis.

Social Justice Review (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

OUR STATE BRANCHES DECLARE

WHILE most of our state branches make the Declaration of Principles, adopted by the Annual Convention of the CV, their own, some of them add resolutions on important topics of a more local nature to the former. To do so, is a commendable policy.

It appears that in certain parts of Kansas the command to keep the Lord's Day holy is not strictly observed. Hence, this year's convention of the Kansas Branch has once more adopted a declaration emphasizing the obligation to observe Sunday not merely as a day of rest, but also as a day of divine worship. Because of its timeliness we publish the resolution in its entirety.

The Lord's Day

- I. The Lord's Resurrection," says Saint Augustine, "promised us an eternal day and consecrated for us the Lord's Day."
- II. The Lord's Day is a weekly continuation of Easter. It is above all a day of worship and of feasting, of communal worship, of contemplation and of spiritual joy. Joy is the result of dedication: If we surrender ourselves completely to the service of God, our hearts will be filled with gladness. The great radiant joy of the Sunday is an echo of the Easter Gladness.
- III. The Lord's Day is a day for communal worship. The essential act of the Sunday celebration is the Communal High Mass. The family is the basic unit in Communal society. The Sunday therefore is a day when the family should remain united in

worship at the Mass and in the joy and gladness of the day.

- IV. The Lord's Day should be a day of family unity. From taking part together in the renewal of Christ's death and resurrection, from receiving together the Sacrament of Love, the family receives grace to help them throughout the week to overcome difficulties and misunderstandings and to live in unity and peace.
- V. The Lord's Day gives the Christian community a weekly occasion for joy and festivity, a weekly opportunity to celebrate the principle cause of man's joy—The Resurrection. It is an occasion for recreation which, however, should be in conformity to the Sacred Day.
- VI. In the natural order the Lord's Day is of basic importance for bodily health, spiritual alertness and the general equilibrium of our entire life. It fills a need which cannot be disregarded without dire consequences for the individual and for society.
- VII. Rest and tranquil peace is the very essence of contemplation and spiritual joy in our Redemption. Therefore on Sunday all that is profane must cease whether it be manual labor or professional intellectual labor.
- VIII. Pope Leo III, Social Wellsprings, page 191: 'Repose united with religious observance disposes man to forget for a while the business of his daily life, and to turn his thoughts to heavenly things and

to the worship which he so strictly owes to the Eternal Deity."

IX. Let us celebrate each Sunday as a miniature of that Eternal Sunday for which we all long. As Saint Augustine writes "Thou hast made us for Thyself O Lord, and our hearts are restless until they rest in Thee."

Another resolution adopted by the Colwich Convention of the Kansas Union recommends for serious consideration the organization of Catholic farm colonies.

Ever since the CV Pilgrimage to Rome in 1908 and the reception of our members by Pope Pius X, our people have held that noble and pious Pontiff in great esteem. His beatification is therefore anxiously awaited by thousands of our members; to this sentiment the Catholic Union of Missouri has given expression in one of the Resolutions adopted by this year's convention, conducted at Cape Girardeau. The declaration says:

The Cause of Beatification of Pope Pius X

It is with great joy that the Catholic world has recently received the news of the contemplated beatification of the saintly Pope Pius X, presumably scheduled to take place toward the end of the current Holy Year.

While it is well known that this illustrious Pontiff immeasurably enriched the spiritual lives of the members of the Church by restoring the discipline of early and frequent Holy Communion, it has escaped the attention of many that Pope Pius X also distinguished himself for his outstanding leadership and penetrating insight as the instigator of much-needed social reform. It was thus he took as the motto of his pontificate: "To restore all things in Christ."

The Central Verein of America and its State branches were quick to catch the full import of this motto. For it was during the reign of Pope Pius X that the Central Verein formally entered upon its mission of Catholic Social Action, rallying its membership to this cause under the very motto of the then reigning Pontiff: "To restore all things in Christ."

It is altogether in order at this time, therefore, that we, the members of the Catholic Union of Missouri, affiliated with the Central Verein, offer our prayers for the early beatification of Pope Pius X. We further urge that, when this happy event will come to pass, all of our societies observe the occasion with fitting religious services.

Another of the Missouri Branch's resolutions is of special importance, because it affirms facts and principles that are everywhere denied or ignored, by the encroachments of State power upon the life of the individual and society at the present time. The Statement asserts:

The Dignity of the Human Person

It has become necessary in our day to proclaim anew the traditional Christian concept of the dignity of the human person. Man's dignity derives from the nobility of his rational nature with which he was endowed by the Creator. This dignity has been further inestimably enhanced by the Redemption, wherein man has been restored to the supernatural plane, enjoying sonship in God and the exalted destiny of intimate union with his Creator for all eternity.

Because of his dignity, man possesses certain rights, inalienable because God-given. With the rise of State Absolutism, however, these rights have been encroached upon. Contrary to the teachings of Christianity, the prevalent trend in thinking is to regard man as the creature of the State. This is a perversion of the right order according to which the State exists for the individual, not the individual for the State.

We must not think that our country has escaped this world-trend. The fact that many of our States have laws providing for the sterilization of certain classes of human beings is proof enough that the sacredness and integrity of the human person has ceased to be regarded by many as inviolable. The proponents of euthanasia likewise seem oblivious of the sacredness of human life. Not only the State, but individuals themselves seem prone to forget their dignity as human beings, as is attested in the alarming increase in crimes committed against nature and the moral law.

We urge our members to be alert to any measure or law which in any way might jeopardize the dignity of the human person. We must resist all aggression of the State in its first beginnings. Only by holding fast to principles can we successfully resist the modern onslaught against human dignity.

British Observer on Conditions in Germany

HOWEVER favorable the economic conditions may appear to be in Germany for the able-bodied inhabitants of the Western zone, there remain, in the first place, those millions of refugees who cannot find work or who are incapable of working because of their age or infirmities brought on by years of life in prison camps. A letter, addressed to the Bureau by a Benedictine Father from an English Abbey bears out our contention. Having returned to England from a visit to Germany he writes:

"I also called on a number of former prisoners of war (to whom he ministered while they were in England) and many families whom I have supported with parcels, because I wanted to discover the conditions in which they lived. One can say, of course, that in general matters have greatly improved, although the wages are not in keeping with the price of food and clothing. Everything is much more expensive than it is here in England. Moreover, there are still many refugees, old and crippled people, who live on a miserable allowance. Their conditions are unworthy of human beings. It is not, of course, easy to accommodate the millions of people expelled from their homes, while towns still lie in ruins, as I saw for myself. Yet the worst conditions exist in the Russian zone; letters and oral descriptions of accounts leave no doubt on this score. The most hopeful sign in Germany is the intensive activity to be observed on all sides. The people work far harder than they do in this country. Hence, there is a good chance of survival, however hard it may be to obtain the goal. I was struck particularly by the heavy work done by women in the fields; they are at it from early morning until late at night. There seems to be no eight hour day; even the workers in towns do not mind to put

in many extra hours without extra pay, just to help in the general revival."

This accounts for the marvelous progress of reconstruction observed by American travellers. Nothing impressed our member, Mr. Theobald Dengler of New York, more than this fact. He gave voice to this observation in an interview with a leading Rhenisch newspaper during his sojourn over there late in the summer.

Help the Refugees

A MISSIONARY recently wrote the Bureau saying, how heart-rending it was not to be able to help worthy poor because of the lack of funds. We know only too well the feeling referred to by the writer, since we, too, experience a like sadness whenever we are obliged to turn down the request of refugees for aid.

At present we have in mind the following communication: "Because I am in great need I approach you with the request for a food package. In March, 1945, I lost everything by bombing. Two of my sons were killed in Russia; my husband died a few years ago. I am now sixty-five years old and sickly. I have never yet received a charity package. Hence, in my present needy condition, I ask you to please help me."

The truthfulness of the communication is attested by the vicar of the parish, the writer's son. He tells us, because I, too, am poor, a priest in the Diaspora, I cannot help my mother, Frau..... Hence I ask you for gift for her."

"The package containing an assortment of serviceable articles you have sent us reached us in good order," the sisters in charge of St. Rochus Hospital at Brueggen on the Rhine writes us. The gift is considered by the writer proof of the existence of a strong, living Christian charity.

Now Archbishop Muench

IN recognition of the distinguished services the Bishop of Fargo, Most Rev. Aloysius J. Muench, has rendered humanity and the Church since his appointment to the Apostolic Nunciature in Germany, the Holy See has bestowed upon him the title of Archbishop. This appointment caused genuine joy not alone to the Archbishop's personal friends, but to thousands of men and women who have known of his indefatigable efforts to relieve want and to conciliate the spirit of animosity engendered by the war. Wherever the Bishop has gone in Germany, he has been acclaimed by clergy and people a messenger of true charity. People have felt that he understood their soul should be seared and their minds disturbed, for he gave them more than bread alone—true sympathy born of understanding of the terrible mental suffering inflicted on men and women by the powers of darkness.

The high esteem in which Archbishop Muench is held by the members of the CV will we believe, express itself in various ways on this occasion. Before all, our people should increase their endeavor to aid the refugees and exiles whose pitiful lot the Archbishop is particularly desirous to mitigate.

National Convention

AS previously announced, the 1951 Convention of the Catholic Central Verein is to be held in Pittsburgh, Pennsylvania. The local Committee on Arrangements has been working on preliminary preparations for some time, and it has now been announced that the date for the Convention has been set for Saturday, August 25 to Wednesday August 29, 1951. The Convention headquarters will be the Hotel William Penn. Although the date chosen is later in the month of August than the Committee would desire, this is the only time for which the hotel facilities were available.

Delegates to next year's Convention and members of the CV and NCWU should keep the date in mind, and arrange accordingly for vacations or travels during the coming year.

Rural Life Convention

IT is not possible, in the space at our disposal, to give an adequate account of the important meetings and discussions provided by this year's Convention of the National Catholic Rural Life Conference, conducted in Belleville, Illinois, on October 13-18. The prevailing spirit was voiced by Rev. Joseph B. Gremillion, of Shreveport, La., who told the assembled delegates that the Conference has succeeded, since its inception in 1923, in replacing the apathy and neglect toward rural life and the rural Catholic parish which existed in the past, with one of respect for its honorable and indispensable role in providing for the spiritual and material welfare of our people and our country. Which opinion needs to be critically weighed, we believe. Among other prominent speakers at this year's meeting were: Most Rev. Joseph H. Schlarman, Bishop of Peoria; Mr. Clarence J. McCormick, Undersecretary of Agriculture; Rt. Rev. L. G. Ligutti, Executive Director of the NCRLC. On the first day of the Convention, Dr. Paul Sacco, agronomist and officer of the Conference, let a panel discussion on the subject, "What can the Laity do to Develop Catholic Rural Life?"

An impressive booklet, prepared for distribution at the Convention, presents in brief form the organization's program (p. 19-32). Statistics have been used quite effectively by the Conference in order to give a true and factual understanding of the position of the Church and Catholics in the rural life of our country. Such is the excerpt from this year's program:

"There are in the United States, 78,177 small towns and villages, with a population of 2,500 or less. In 1948, only 5,362 of these rural centers had a resident priest, and 4,315 more had a mission chapel. In 1948, only 1,726 Catholic elementary schools and 309 Catholic high schools existed in rural America. There are 38 religious denominations in the U. S., with a membership of 100,000 or more. The Catholic Church ranks thirty-third from a rural-strength viewpoint."

The Most Rev. Albert R. Zuroweste, Bishop of Belleville, and host to the Twenty-eighth Convention of the NCRLC, was elected President for a two-year term.

Kansas Convention

THIS year's convention of the Catholic Union of Kansas, like those of the past several years, was concentrated within a single day, October 22. It would be gravely amiss, however, to suppose that the convention lacked anything because of the brevity of the time allotted to it. Quite to the contrary, this year's gathering at Sacred Heart Parish, Colwich, was outstanding for its achievements, as well as for the seriousness and enthusiasm of the 150 delegates in attendance. The fact that such a highly successful convention could be the result of but a single day of meetings is attributable to but a single cause—excellent preparation.

The careful planning of the convention was the work of a small but efficient committee which worked under the leadership of the President, Peter Mohr and the Vice President, Dr. B. N. Lies. The agenda of the entire convention was listed on mimeographed bulletins which were distributed to the delegates at the time of registration, or immediately before each session. In this way, not only was every one present conversant with the objectives to be achieved, but each delegate was well prepared to engage actively in all the convention business. Also, there was no interval of lost time to allow the convention to gain a momentum. The very first sessions were as spirited as those later on the program.

While citing those who shared the responsibility for the splendid convention preparations, we must not overlook the Pastor of the host parish, Father Stanislas Esser, genial and cooperative at all times, thoroughly conversant with the CV movement and a persistent promoter of our program. Besides carrying the burden that necessarily goes with the office of pastor of a host parish, Father Esser was deacon of the Solemn Mass, of which the State Spiritual Director, Father Arnold Weller, was celebrant. Father Esser also preached the sermon, which was appropriate and inspiring.

The Catholic Union of Kansas enjoys the high esteem of the Most Reverend Ordinary of Wichita, Bishop Mark K. Carroll, who not only attends the annual conventions, but remains for most of the day's activities. This year Bishop Carroll presided at the Solemn Mass, after which he delivered a full length sermon. He also addressed the delegates briefly at the afternoon mass meeting.

The portion of Sunday morning remaining after the Solemn Mass was given over to panel meetings. Four panels, to one of which each delegate was assigned, deliberated on the following subjects: the year's program, new affiliations, the mission program and public relations. The findings of the panel discussions were submitted for action to the night business session.

Because no hall available was large enough to accommodate the delegates, the afternoon mass meeting was held in Sacred Heart Church after the Blessed Sacrament had been removed. It was on this occasion President Mohr delivered his annual message, a direct and sincere appeal for the continued support of all members of the Union's program. The Hon. W. D. Jochems, an active member of the Catholic Union, delivered an address on the "Danger of Socialization from Within." Mr. Jochems analyzed the trend within our

own country toward government control of all phases of human life and activity. He proposed immediate curtailment of government activity in our economic life as imperative. The President of the National Catholic Women's Union, Mrs. W. F. Rohman, followed with an address on "Catholic Women's Role Today." The last speaker at this meeting was Father Suren, representing the Central Bureau. His topic was "The Catholic Solution."

A spirited business meeting in the evening climaxed the day's activities. After adopting the Declaration of Principles of the Verein's Quincy Convention, the delegates added resolutions on these subjects: the Holy Father, Observance of the Lord's Day, Prevailing World Confusion, Catholic Farm Colonization, and the Beatification of Pope Pius X. After a lively discussion a proposed resolution on minimum price supports for agriculture was tabled.

In order to intensify the interest of existing affiliates, it was decided among other things to issue a monthly activities report to all societies and to conduct quarterly joint meetings. A speakers' panel was also established as an instrument for stabilizing the organization.

It was with no little satisfaction that the delegates heard words of appreciation from Father Michael Lies, whose Mexican mission parish received substantial assistance from the Catholic Union the past year. A similar project was adopted for the ensuing year. The new parish of St. Mark in Marion has been designated and proposed by Bishop Carroll as the beneficiary of the home-mission activity of our Kansas Branch.

Mr. Peter Mohr was again elected President by unanimous vote. The convention took cognizance of the honor accorded its Vice President, Dr. B. N. Lies, who was elected to membership on the Social Action Committee of the Central Verein at the Quincy Convention.

A Loss to WCU

THE resignation of Mr. F. W. Heckenkamp as Supreme President of the Western Catholic Union of Quincy, effective January 1, brings to a close the more active part of a long career of forthright service to the cause of Catholic mutual aid and Catholic lay activity. The announcement of his resignation came exactly forty-six years after Mr. Heckenkamp had assumed the Presidency of the WCU.

In addition to his years of service in the cause of fraternal insurance, Mr. Heckenkamp has been a champion of Catholic lay organizations. In this field he has been a promoter and ardent defender of the Central Verein, and was one of the moving spirits in the founding of the Fraternal Insurance Section of the CV. He believes that the members of our Catholic fraternals can gain a great deal, educationally and spiritually, in the way of formation and preparation for Catholic action from close collaboration with the Verein; while at the same time the fraternals should form a bulwark of the CV, much as the older benevolent societies formerly did. Mr. Heckenkamp also believes that Catholic lay associations, such as the CV, need the support of the strong, closely-knit organization of our Catholic fraternals.

The resigning Supreme President has been a member of the Committee on Social Action of the CV, and also an officer and staunch promoter of the Catholic Union of Illinois during its most flourishing and successful years. At one time, Mr. Heckenkamp was also active in the American Federation of Catholic Societies.

No doubt, Mr. Heckenkamp believes one of the most enjoyable and satisfying experiences of his long career—a sort of high-point—to have been the sponsorship by the Quincy societies of the Ninety-fifth Convention of the Catholic Central Verein, conducted in Quincy on August 19-23. He gave expression to this sentiment when as chairman of the local Arrangements Committee he was privileged to introduce the Apostolic Delegate and the Bishop of Springfield to the mass meeting of the Convention on Sunday, August 20.

WCU President

It was announced late in October that Mr. Paul Hoegen, of St. Louis, had been elected President of the Western Catholic Union, fraternal Insurance Society affiliated with the CV, at a meeting of the organization's Board of Directors held in Quincy. The new Supreme President will succeed Mr. F. William Heckenkamp, who has tendered his resignation, effective January 1, 1951.

Mr. Hoegen is well known in the Central Verein as frequent attendant at national conventions and has also served as an officer and member of the Board of Directors of the CU of Missouri on a number of occasions. In former years, Mr. Hoegen was quite active as one of the promoters of the Gonzaga Union, projected Youth Section of the CV, which was established as a national organization, and also succeeded in establishing youth units in about eight State Branches.

New District Founded

THE Central Verein has since its inception promoted the sound principle of federalism as the basis of its efforts to organize Catholic activities. It is heartening to note, therefore, the founding of another district organization, based on this principle, by a State Branch of the CV.

At a meeting in Holy Family Parish Nazareth, Texas, on Sunday, October 15, a new District of the Catholic State League was formed. This is the first district league in the Diocese of Amarillo. Rev. Peter Morsch, post pastor, was celebrant of the Mass which opened the meeting, and also addressed the delegates, pointing to the great need of such an organization in that part of Texas. Various projects were discussed and an election of officers was conducted. Mr. George Book, of Nazareth, was elected first President of the District, and C. O. Henrich, of Slaton, Secretary. Charter members of the District are the St. Joseph's Society and the Christian Mothers' Society of Nazareth, the Holy Name Society of Happy, and St. Thomas' Society of Slaton. Representatives from six other parishes were present to obtain information about the organization.

The Catholic State League and the Texas Branch of the NCWU were represented by Mr. and Mrs. Jos. Kraus, Mrs. Frank Scheffee, and the Catholic Life Insurance Union by Mr. Felix Stehling, Jr.

Personalia

A MONK of New Subiaco Abbey in Arkansas, who in his younger days took great interest in the Catholic Union of his State, has recently observed the Diamond Jubilee of his ordination to the priesthood. A native of Switzerland, Father Basil Egloff came to America in 1887 to participate in the development of the new Benedictine Foundation now a flourishing community.

Since his ordination, in 1890, Father Basil has labored in parishes and filled such offices as that of prior of the Monastery and master of novices. Now eighty-five years of age, the Jubilarian has been an invalid for the last eleven years. Hence, he is little known outside of New Subiaco, where he is the last one of seven young monks who came to Arkansas from Einsiedeln with the late Father Gallus D'Aujourd'hui, a monk of exceptional qualities of mind and character.

Both New York papers and some German publications, as for instance, the *Rheingauer Anzeiger*, have been impressed by the Pilgrimage to Rome of Mr. Theobald Dengler who was accompanied by his wife and six children. This family group was accorded a special audience by the Holy Father at Castelcandolfo, an unusual privilege. Mr. Dengler, in the course of his sojourn in Germany, met Archbishop Muench, Regent of the Apostolic Nunciature, also Cardinal Frings, Archbishop of Cologne, the Bishop of Speyer, Msgr. Wenzelin, and the General President of the Kolping Society, Dr. Bernhard Ritter, at Cologne.

Soon after the return of the family to our country, Mr. and Mrs. Theobald Dengler celebrated the silver jubilee of their wedding.

On Sunday, October 29, the Kolping Society of New York tendered a farewell reception to Rev. Dr. Joseph Assmuth, S.J., long National President of the Catholic Kolping Society, who has now returned to his native Germany. Rev. Dr. Assmuth served for over 25 years as Professor of Biology at Fordham University, New York, and has had a distinguished career as a priest-scientist. He also taught at the Jesuit College in Bonn.

Since his appointment at Fordham University in 1924, Fr. Assmuth rendered outstanding service to the Kolping Society as national president. In recognition for his services, the Kolping Society has elected him Honorary President.

Rev. Dr. Assmuth has returned to Germany by way of Rome where he took part in the Holy Year pilgrimage. Later he intends to take up his residence in the Lower German Province of the Society of Jesus.

Necrology

ONE of the first attempts made in our country to comply with the injunction of Pope Pius X, that Catholic working men must, whenever they are members of neutral trade unions, belong to a Catholic working men's society, in order that faith and morals may be safe-guarded, was the "Arbeiterwohl" of St. Louis. Many of its active members were brewery workers, and at that time their unions were strongly influenced by socialists. In fact, it was obligatory for all members to be subscribers of the *Arbeiterzeitung*, an entirely socialistic publication.

Among the more zealous members of the organization, which had branches in some ten St. Louis parishes, was Anthony Esswein, who departed this life on October 17. The deceased was a member of the organization's Executive Committee which was not satisfied to discuss problems and to call them to the attention of the branches, but inaugurated various measures intended to improve existing conditions. This group of militant Catholics proved that even a small number of men can accomplish much good when animated by a healthy spirit and fearless initiative. With Anthony Esswein one of the few remaining members of the "Arbeiterwohl" has gone to his reward.

For almost a century, the Menger family of San Antonio has helped to promote the Catholic cause not alone in that city but in a large part of Texas. The Central Verein and its branch in the state have benefited from the good will which animated members of the family, one of whom, Mr. Wm. A. Menger, died on November 12th. As publisher of the *Southern Messenger*, the deceased had been long favorably known among our people. Like so many of our members in San Antonio, he had remained faithful to St. Joseph Parish and hence was buried from its church on November 15th. The Rt. Rev. Peter J. Schnetzer, Pastor, celebrated the Mass. The responses and the libera were sung by the choir of De Mazenod Scholasticate. Many priests, Sisters and members of the laity attended the services and the burial in St. Joseph's Society Cemetery.

After his arrival in the United States from his native Alsace, in 1871, Mr. Frank A. Schwaller, of Burlington, Wisconsin, was permitted to live in the new Canaan for almost eighty years. At the time of his death, a few weeks ago, he was approaching his ninety-seventh year.

He was both a member of St. Mary's Church at Burlington and of the local aid society. His son, Frank H. Schwaller, is well known to those of our members who have regularly attended the national conventions of the CV. He, two other sons, Brother Roche, an Alexian Brother, and Mr. Aloysius Schwaller, survive their father, as do five daughters.

Death came on October 17 to Mr. Herman A. Krueger, publisher of the "Catholic Herald," a Catholic weekly of St. Louis. The deceased was the son of the late Rudolph Krueger, who was editor of the first volume of our monthly, published in 1908-1909 under the title

"Central-Blatt." Mr. Rudolph Krueger was also at that time Corresponding and Financial Secretary of the Catholic Central Verein. It was from his father Mr. Herman Krueger learned of the importance and value of the Catholic press and obtained an insight into the Social Question. After a number of ventures, Mr. Krueger founded the *Catholic Herald* in 1921, which continues at the present time under the editorship of his son, Rudolph D. Krueger.

The funeral services were conducted from Our Lady of Perpetual Help Church in St. Louis on October 20. The deceased's wife, a daughter and six sons survive.

Miscellany

To his request for three-hundred copies of the Declaration of Principles as adopted by the ninety-fifth National Convention of the Verein, Mr. Arthur L. Schemel, Secretary of our Syracuse, New York, Local Branch adds the following comment: "Many of our members now look forward to receiving these Declarations, knowing them to embody a sound Christian approach and solution to serious questions currently confronting us."

Liberal provisions were made for the Central Bureau and its work by the Wisconsin Branch at its recent convention. One hundred dollars were voted for the Chaplains' Aid Fund and the same sum as a donation towards this year's Christmas collection. Moreover, it was voted to address an appeal to individual members of the organization, asking them to contribute one dollar towards the Bureau's Sustenance Fund.

As we go to press, preparations are being completed for the celebration of the Thirty-fifth Anniversary of the founding of St. Elizabeth Day Nursery in St. Louis, to be conducted at the institution on November 19 and 21. A commemorative booklet describing the work of the Nursery has been prepared, and distributed to organizations and friends of the institution for the occasion. It was expected that Most Rev. Joseph E. Ritter, Archbishop of St. Louis, will be present at the noon luncheon for board members and officers of the CV and NCWU, to be conducted at the Nursery on November 21.

A very hearty surprise was provided for us by the Federation of German-American Societies at Rochester, New York. This organization has for a number of years conducted a German Day, the proceeds of which have been used to alleviate the abysmal need into which the World War has plunged the German people. Moreover, this organization has always shared the proceeds of its charitable endeavors with the Bureau, inasmuch as societies affiliated with the CV, in particular the Kolping group, aided in the good work.

This year, \$600 came to the Bureau as a gift from the Federation of German-American Societies of Rochester for our Relief Fund. Many a family of refugees and the inmates of many a smaller institution will enjoy a more

ountiful Christmas because of this donation. In this connection let us mention the consistent efforts of the Kolping Society of Rochester, whose members in the last year have shipped no less than 30,800 pounds of clothing and food to German societies adopted by it.

In the Hall of the Volksverein at Philadelphia students from St. Joseph's College School of Industrial Relations on Sunday, November 5th, participated in a panel discussion of a five year contract, entered into by an automobile manufacturer with a large group of workers. According to the daily *Philadelphia Inquirer*, the contract in question affects no less than six hundred thousand automobile workers.

Participants in the discussion, conducted under the auspices of a group of our members in Philadelphia, represented various elements of society interested in contract of this kind. One of the speakers represented labor, a second one management, and a third what is referred to as "the general public." Finally, a fourth speaker assumed the role of a representative of government.

A welcome reception was accorded the leaflet, "Prayer for the Holy Year" by Pope Pius XII, published by the Central Bureau last January. Up to the present time, 50,000 copies have been distributed.

There has now come from the press our latest pamphlet, "The Agony of The Mass Age," by Dr. Goetz Briefs, of Georgetown University. It is fine, tempered analysis of the dominant ideas and policies of our industrial society, and conveys a good understanding of the threat to personal liberty and the serious impasse into which we have been led. Copies can be obtained from the Bureau for 10c each.

A new, revised list of "Central Bureau Publications" is in press, and will be ready for distribution sometime in December. The four-page list gives the author, title and description of each of 36 pamphlets and 33 leaflets the Bureau has on hand, for sale or free distribution at the present time. The publications' list will be furnished upon request.

"It is with great joy and a hearty 'God reward you' we have received from you the two packages. The contents was assort in a manner that made of your shipment a gift of God. Their arrival was most timely for my husband, inasmuch as he needs good food because of his tubercular condition. Our child and myself too benefit, because we also suffer." Thus writes a woman from Chemnitz, in the Russian zone.

"Both the resolutions of our own convention at Lindsay and the solemn Declarations of the Central Verein Convention at Quincy are," Mr. Jos. A. Kraus, President, Catholic State League of Texas states, in a message published in the *Catholic Layman*, "a challenge to our conscience. We are bound to exert ourselves to convey both messages to an even wider audience and to help to the best of our ability that they may serve the intended purpose."

Serving the Missions

IT is not merely by sending missionaries gifts of money the Bureau serves the advanced guard of Christian soldiers. Our institution is, in fact, frequently called on to render one or another of them some special service or to fill a particularly pressing need.

Thus some months ago a Millhill Father in the British Cameroons, West Africa, wrote us that the winter volume of his Breviary had been stolen. Could we make it possible to supply this single volume of the set and have it in his hands in due time for use before advent? Breviaries come in sets of four and dealers do not, of course, like to break a set. Nevertheless, we made it possible to secure a copy of the desired part which we sent on its long journey. This was early in August. On October 28 the missionary wrote us:

"I am sure you will be glad to hear that the Breviary has just arrived. I wish to thank you most sincerely for your kindness in sending it. It is really a very beautiful volume and I am pleased indeed that it contains the new translation of the Psalms.

"I was looking forward anxiously to its arrival and I was afraid that it would not reach me in time, because in a few weeks I will be needing this part. I thank God it arrived in good time. Each time I take up this Breviary, it will be a gentle reminder for me to remember in my Office the kind benefactors."

The same missionary now asks for a ciborium. He tells us: "I am really ashamed that I have to impose again on your kindness. I am badly in need of a ciborium for the Mass kit which I take with me when I visit the stations in the 'Bush' each month. I just need a small one to hold about two hundred hosts."

Needless to say we would be happy to be able to oblige this missionary whose mission field is in the hottest part of Africa, by sending him the requested sacred vessel. We will gladly accept small gifts towards a fund for this purpose.

A passage in the letter a Mission Sister addressed to the Bureau from the Solomon Islands throws light on the distribution of Displaced Persons in all parts of the world. She writes: "Here we have two Catholic government physicians; one of them is a native of Poland and the other a Hungarian, but they have been at Sidney (Australia) for some time. In addition we have a German mission doctor, whose wife is also a physician. God recently sent them their first child, a little girl with eyes so blue as if they were a gift from heaven." Possibly they may have thus impressed this good Sister who has spent a lifetime among the Natives of New Guinea, a black people with dark eyes.

A missionary, a member of a well known Order, recently put in charge of a parochial school in an important community of India, writes to the Bureau:

"You may already have heard about this mission. It is a flourishing one, but this fact imposes on the missionaries a heavy financial burden. There are 750 pupils and students in the school, 480 of whom are Catholics. The others are Protestants, Hindus, Mohammedans, and Animists. There are twenty teachers. One sixth of the cost of operating the school is paid

by the Government. Most of the people are very poor and we cannot expect too much help from them. A number of them contribute what they can. Actually many of our boys obtain only one full meal a day. After the crops have been harvested in November and December they will again obtain their customary two full daily meals, but for several months they must do with one meal only. It happens more than often that we want to organize a team for some strenuous games. Many of the boys must, in that case, say they feel too empty to play, because they have not yet eaten—four o'clock in the afternoon. I wish I were exaggerating."

"Thank you for the big, beautiful packaged bale of useful articles now received by us," say the Ursuline Nuns of St. Ignatius, Montana. "It was really good of you to send those nice things. Many of the pieces of clothing were for children between seven and twelve years of age, and that is what we need."

Contributions to the CV Library

General Library

REV. B. J. B L I E D, Wisconsin: Golden Jubilee Souvenir, St. John the Baptist Church, 1900, 1950, Clyman, Wisconsin. Schwarz, Dieter: *Die Freimaurerei*, Berlin, 1938.—INSTITUT SOCIAL POPUL AIRE, Montreal: Ares, P. Richard, S.J.: *Essais de Reforme de L'Entreprise aus Etats-Unis*, Montreal, 1950.—HON. FRANK M. KARSTEN, Washington: To Secure These Rights, the Report of the President's Committee on Civil Rights, Washington, 1947.—DEUTSCHER CARITASVERBAND, Freiburg: The Expellees in the German Republic (Western Germany) and their Importance to Europe. Edited by Federal Ministry for Expellees, Bonn, 1950. Refugee Problem in Western Germany by P. J. Bouman, G. Beijer and J. J. Oudegeest, Translated by H. A. Marx, LL.M., Hague, 1950. Lukaschek, Dr. Hans: *Die Deutschen Heimatvertriebenen, in der Bundesrepublik Deutschland und ihre Bedeutung für Europa*, Bonn, 1950. Vorschläge und Zahlen für die wirtschaftliche Eingliederung der Heimatvertriebenen in Westdeutschland. *Jahrbuch für Volksgesundung* 1950.

Library of German Americana

RT. REV. J. E. HACKENBROICH, Kansas: Diamond Jubilee Album, St. Mark's Church, St. Marks, Kansas, October 3, 1950.—JAMES H. ZIPF, Missouri: Suess, A. B., A Saintly American, the Story of a Great and Saintly Bishop, Belleville, 1949.—REV. FRANCIS BORGIA STECK, O.F.M., Ph.D., Illinois: Ditto, Ditto, Verses and Rhymes, Pro Manuscripto, Illinois, 1948.

Acknowledgment of Monies and Gifts Received

Make Checks and Money Orders Payable to
Central Bureau of the C.V.

Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri

Donations to Central Bureau

Previously reported: \$3,741.61; Rt. Rev. Msgr. P. Schnetzer, Tex., \$1; Louis Becker, Calif., \$1; C. Schumacher, Pa., \$1; Minnesota Branch CCV, \$250; Medical Mission, Our Lady of Sorrows, St. Louis, \$5; L. J. Schoenstein, Calif., \$3; Security Title & Trust Co., San

Antonio, Tex., \$250; J. P. Pfeiffer, Tex., \$25; Steve Stuve, Mo., \$1; Rev. Gerald Ryan, Minn., \$1.20; St. Joseph's Benevolent Soc., Minneapolis, Minn., \$5; Sundry minor items, \$1.05; Total to and including November 18, 1950, \$4,285.86.

Chaplains' Aid Fund

Previously reported: \$270.22; CWU of New York, Inc., N. Y., \$25; Total to and including November 18, 1950, \$295.22.

Christmas Collection

St. Joseph's Society, Sykeston, N. Dak., \$5; T. J. Arnold, Texas, \$25; Total to and including November 18, 1950, \$30.00.

Expansion Fund

Previously reported: \$500.00; Jos. G. Metzger, Mo., on account Life Membership, \$25; Total to and including November 18, 1950, \$525.00.

St. Elizabeth Settlement

Previously reported: \$8,160.91; Greater St. Louis Community Chest, \$1900.00; From children attending, \$1,318.63; Total to and including November 18, 1950, \$11,379.54.

European Relief

Previously reported: \$783.50; Rt. Rev. Msgr. P. Schnetzer, Tex., \$15; "German Day 1950, Rochester, N. Y.", \$600; E. C., St. Louis, \$30; John Schneider, Tex., \$13; N. N., Brooklyn, N. Y., \$50; A. J. Loeffler, Minn., \$10; J. P. Pfeiffer, Tex., \$100; Stephan Utz, Conn., \$2.50; Charles F. Gerhard, Pa., \$3; Total to and including November 18, 1950, \$1,607.00.

Catholic Missions

Previously reported: \$3,113.60; Ladenburger Family, Mo., \$5; St. Clare Convent, Cincinnati, O., \$19; Mother M. Pius, O.P., Calif., \$40; Steve Stuve, Mo., \$1; N. N., Rochester, N. Y., \$1; Wendelin Feist, Canada, \$10; Rt. Rev. Msgr. P. Schnetzer, Tex., \$10; Carmelite Sisters, D.C.J., Roxbury, Mass., \$10; Dr. E. A. Strecker, Pa., \$5; St. Michael Hospital, Milwaukee, Wis., \$53; St. Mary's Hospital, La Salle, Ill., \$5; St. Anthony Hospital, Denver, Colo., \$5; St. Elisabeth Guild, Bronx, N. Y., \$10; Quincy Branch CWU, Ill., \$15; Mrs. D. Koob, Canada, \$6.90; Sisters of St. Joseph, Los Angeles, Calif., \$10; Poor Clare Nuns, Chicago, Ill., \$100; St. Elizabeth's Social Center, Rockford, Ill., \$5; St. Joseph's Home for Aged, Chicago, Ill., \$4; Mrs. C. B. Tupper, N. Y., \$10; Miss R. Buggie, Mo., \$30; Sr. M. Immaculata, N. M., \$1; St. Mary's Hospital, Madison, Wis., \$5; Mrs. George Graf, Canada, \$10; Our Lady of Fatima Convent, Saratoga, Calif., \$3; Miss Catherine Mohr, Kansas, \$35; Dr. F. A. Kaicher, N. Y., \$10.06; Sisters of the Poor of St. Francis, Covington, Ky., \$11; Sisters of St. Joseph, Dowagiac, Mich., \$5; Hospice Tache, St. Boniface, Canada, \$8; Mrs. A. Kindling, Pa., \$4; St. Joseph's Convent, Monterey, Calif., \$12.50; Sisters of St. Francis, Springfield, Ill., \$65; CWU of New York, Inc., N. Y., \$5; Sisters of Christian Charity, Mendham, N. J., \$10; Mrs. Cath. Schmidt, N. Y., \$50; Mrs. Rosalia Hauk, Canada, \$10; The Cenacle, Milwaukee, Wis., \$5; Phil W. Kleba, Mo., \$20; Mrs. M. Knarst, Wis., \$1; Mrs. Gotthard Blonigan, Minn., \$35; Agnes Althoff, Wis., \$1; Rev. Joseph Hensbach, S. D., \$5; Big Sisters, Chicago, Ill., \$25; Sisters of Providence, St. Mary-of-the-Woods, Ind., \$2; Mrs. Eleanna Scharf, N. D., \$1; Mercy Academy, Red Bluff, Calif., \$5; Mrs. Kate Hoffmann, Nebr., \$10; Students of St. Ursula Academy, Cincinnati, O., \$33; Mr. and Mrs. George Buenker, Ill., \$25; Interest Income, \$50; Sisters of St. Joseph, St. Louis, Mo., \$10; Sister M. Aloysia, O.S.B., Pa., \$4; Mrs. Peter Friesenhahn, Tex., \$7; St. Rose Residence, Denver, Colo., \$50; Miss M. Buggie, Mo., \$40; Claude Christensen, Minn., \$12; Daughters of the Holy Ghost, Bridgeport, Conn., \$5; William Sullivan, Ill., \$25; Total to and including November 18, 1950, \$4,084.06.